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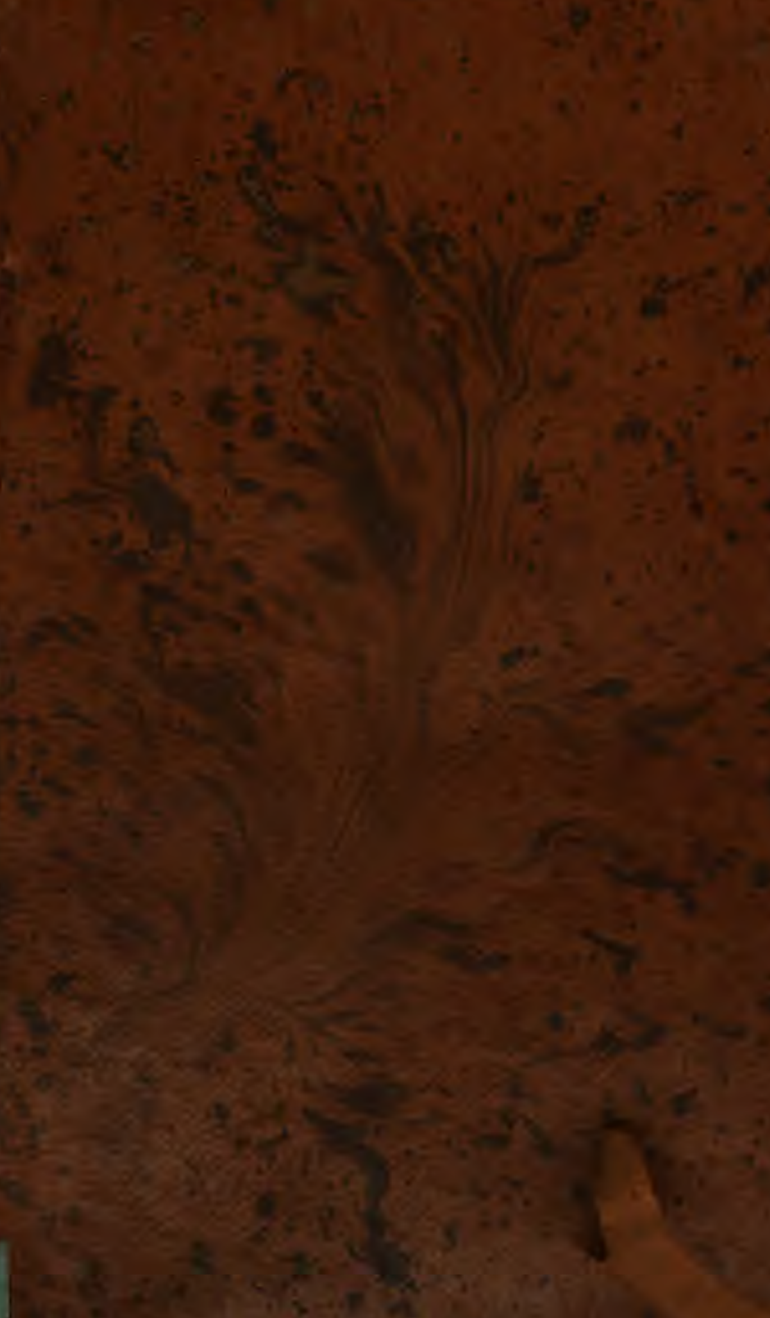
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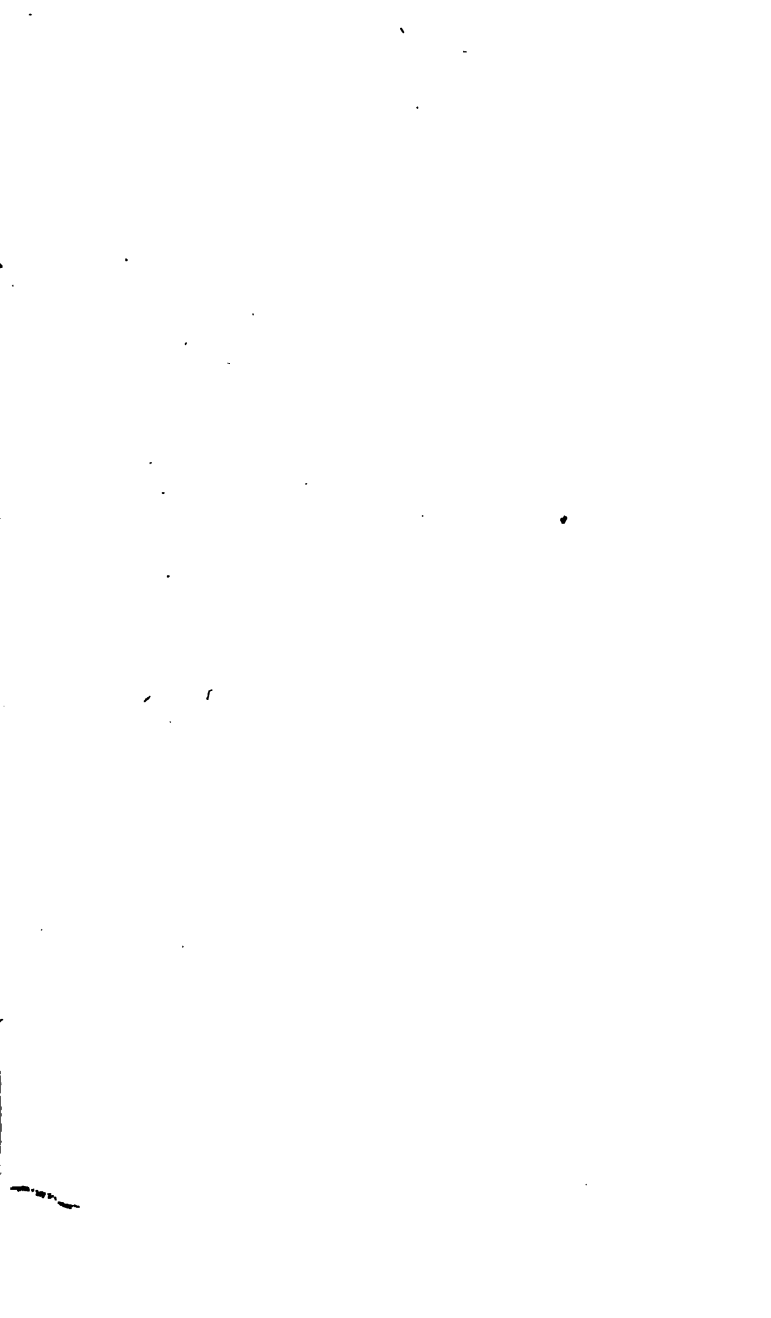
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A
SELECTION

OF

**MORAL LESSONS, NATURAL HISTORY,
BIBLE LESSONS, AND POETRY,**

EXHIBITING

A REGULAR OUTLINE OF SUCH ENTERTAINING AND
USEFUL KNOWLEDGE AS IS MOST PROPER TO BE
COMMUNICATED TO THE YOUNG, ALONG
WITH THE ART OF READING;

ALSO,

AN APPENDIX,

CONTAINING A

SHORT ENGLISH GRAMMAR AND DICTIONARY.

BY ALEX. SPENCER, A. M.
PREACHER OF THE GOSPEL, AND SCHOOLMASTER, FORDOUN.

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DEDICATION.

*To the Parochial Schoolmasters in the
Presbytery of Ffordoun, viz.*

MR. ALEXANDER, MARYKIRK ; MR. ANDERSON,
ST. CYRUS ; MR. BEGG, LAURENCEKIRK ; MR.
CHRYSTALL, ARBUTHNOTT ; MR. HENRY,
GLENBERVIE ; MR. MITCHELL, KINNEFF ; MR.
NAPIER, GARVOCK ; MR. NICOLSON, FETTER-
CAIRN ; MR. PATERSON, BERVIE ; MR. SILVER,
AND MR. GRANT, FETTERESSO ; MR. SIM, DUN-
NOTTAR ; AND MR. YOUNG, BENHOLM.

GENTLEMEN,

I have great pleasure in embracing the present opportunity of testifying publicly my respect and esteem for my brethren of this Presbytery ; and I am sure that in dedicating to you the following School Book, I place it in the hands, and under the patronage of a body of men, no less respectable in private life than diligent and assiduous in the duties of

their calling, and harmonious and happy in their social intercourse with one another. To my nearest neighbours, who perused the manuscript, I feel grateful for the very favourable opinion they have expressed of it, and for many valuable suggestions and remarks by which it has been improved. All of us are alive to the importance of giving useful information to the young, and improving their moral principles, as well as teaching them to read ; and, as far as our time and attention to other branches of education permit, it is our aim to make our pupils both wiser and better by what they are reading ; but it is to be lamented that so great a part of the Collections commonly in use, consists of what is altogether unintelligible to children, or cannot be made interesting, even when explained to them ;—not to speak of the love-stories and other absurdities that are quite improper and unfit for them. To remedy this, I have long wished to see a work on the plan of that now offered to the public, accessible to all by its cheapness, and calculated to be interesting and useful throughout. By making large and insulated Extracts, I could not have condensed and brought together in any regular order such a quantity of instructive matter, suitable to the young, as I wished them to possess ; and, therefore, I have prepared this Selection of Lessons, by gleaning from all quarters, and connecting, and arranging, whatever in my opinion

seemed best fitted for the purpose of both pleasing and profiting the youthful reader. The Chapters on Quadrupeds and Birds, I have derived chiefly from the Edinburgh Encyclopedia ; and the Poetry, (except one piece which is original,) consists of interesting extracts, most of them descriptive, and suited, as much as possible, to the capacities of those for whom the whole is intended. Any scholar that has mastered his Spelling Book, may have this Selection put into his hands with advantage ; the language in which it is written being so simple and easy. The Table of Contents, which is copious and large, may be made to serve as a sort of Catechism, from which the pupil may be questioned as to the knowledge he has acquired ; and, by the help of the Grammar, the reading classes in general, without farther expense, may be brought to a considerable degree of proficiency in that necessary branch of education. In short, the whole is so constructed as to render it, I trust, a favourite and useful book among the young ; and, if parents and teachers shall find it adapted to assist them in the great work of cultivating aright the minds and the moral habits of the rising generation, by enlarging their understandings, and suggesting or supplying information and advice suited to their years, my labour in preparing it will be abundantly rewarded.

With sentiments of sincere regard and esteem, and wishes for your prosperity and success in the important duties you have to perform,

I remain, Gentlemen,

Your most obedient,

Humble Servant,

ALEX. SPENCER.

FORDOUN, September 29, 1831.

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BOOK I.

MORAL LESSONS,

IN THE FORM OF

FABLES, MIXED WITH PROVERBS AND MORAL
MAXIMS.

SECTION 1. Much of the wisdom of former ages has been collected in *proverbs*; and, in this compressed and pithy form, it passes among men, like the current coin of the realm. *Fables* also have been made to convey many useful truths, and much good advice; but they do it under a mask, as it were, and not directly. For a fable, or feigned tale, is a story which in itself often cannot be true; but which, while we are reading or hearing it, we willingly picture to ourselves, as if it were true, for the sake of the amusing or instructive lesson or moral, as it is called, which it contains.

2. Thus, we are told that a *fox*, having observed a bunch of grapes hanging on a vine, and having tried, by many a leap, to get at them, but in vain, desisted at length, and consoled himself by saying—"Well, I dare say, after all, they are sour, and not worth having." This fable reminds us, that what cannot be cured may be endured. When we find ourselves unable to obtain what we wish, we ought not to fret or vex ourselves about it, but try to forget it, and con-

sider that perhaps, though we had it, it would not turn out to be so pleasant and good as we thought it would be.

3. We should also learn to be moderate, and to check our eager desires, if we wish to be happy. A little *boy*, putting his hand into a narrow mouthed pitcher, where plenty of figs and filberts had been stowed, grasped as many as his fist could possibly hold; but when he tried to pull out his hand again, the straitness of the neck prevented him. As he was unwilling to let go any part of his prize, and yet quite unable to draw out the whole, he burst out into tears, when an honest fellow who stood by, gave him this good advice—"Grasp only half the quantity, my boy, and then you will succeed." So the surest way to gain our ends, is to moderate our desires.

4. Two *bees*, setting out in search of food, observed a vessel full of liquid honey. One of them instantly plunged into it; but soon his legs and wings became so clogged and fixed, that he was wholly unable to fly away. When he found himself dying of surfeiting and fatigue, he exclaimed—"Oh! how wretched and foolish a creature was I, to undergo such distress, and to give away my life, for a feast so very short in its duration as this!" The other bee had perceived the danger, and wisely denying himself, went off to the fields and the flowers, where he gathered his food with a little more labour indeed, but with health, contentment, and safety.

5. Experience keeps a dear school, but fools will learn in no other. That is dear bought pleasure which is bought with repentance. It is only by being moderate in our amusements that our relish for them will continue. We should fly to-day the pleasures that

will bite to-morrow, saying to every sinful and dangerous allurement—"Gentle Eve, I will have none of your fruit." It is, for the most part, easier to prevent an evil than provide a remedy. We must learn, then, to look at the end of things with a prudent caution and foresight; for after-wit is dear bought. "Look before you leap," said the old *frog*, when advised by her young companion, on a hot sultry day, to plunge into the bottom of a deep pit, in which they saw some water (the thing they were in quest of), but from which they could never have come out again.

6. A *lion* and a *boar*, when the weather was very warm, happened to come, both at the same time, to drink at a small fountain. They began instantly to dispute which of them should drink first; and the quarrel was such, that they were just on the point of fighting and destroying each other, when, happening to look about, they saw that the vultures were waiting till the battle should be over, and expecting to feed in a little upon their dead carcasses. On seeing this, they instantly ceased from their rage, and said—"It is better for us to be friends, than to give our bodies for food to the birds of prey." It is indeed foolish to risk one's estate or one's life merely for revenge; and no boys of spirit or sense should allow themselves, by fighting together, to become a spectacle for the sport of their comrades, or expose themselves in this way to the contempt and derision of all that pass by. He that loves vengeance kills his own comforts; and by taking revenge for an injury, he is but even with his enemy; whereas, in passing it over, he is superior.

7. A *lion* and a *tiger* jointly seized on a young fawn, and then fought to decide whose property it should be. At last, through loss of blood, they were both com-

pelled to lie down, totally disabled. At that moment, a wily fox, who had been watching the affray, took advantage of their weakness and carried off the fawn, while they could only lament and blame themselves bitterly, for that rage and pride which had rendered them entirely unable to prevent him.

8. A *bear* happened to be stung by a bee, and the pain was so acute that, in the madness of revenge, he ran to the bee garden and turned over all the hives. This only made bad worse, for it brought on him an army of bees which stung him almost to death. He then began to think with himself, how much more prudent it would have been, to have patiently borne one injury, than, by resenting it, to have provoked a thousand. Anger is a short madness; and instead of curing the evil, it tends to increase it. To be angry is to punish myself for the fault of another. It is therefore wise to oppose early the beginnings of passion; for great may be the flame that a little spark kindleth. The beginning of strife is as when one letteth out water. The chink from which it issues at first may be small; but being neglected, it is widened by the stream, till the bank is thrown down, and the flood is at liberty to deluge the whole plain. As the whirlwind in its fury tears up trees, and the earthquake in its convulsions overturns whole cities; so the rage of an angry man spreads mischief around him. Do nothing in a passion. Why wilt thou put to sea in the violence of a storm? If it be difficult to rule thine anger, it is wise to prevent it. Better suffer a great evil, than do a little one. Be more ready to forgive, than to return an injury. Forgive others, not thyself. Treat insolent speeches with silent contempt; for the contempt of calumny makes it die, whereas

resentment' revives it. Say with the poet—"A well bred man *will* not affront me, and no other *can*." On the heels of folly treadeth shame, and at the back of anger stands remorse.

9. The golden rule is to do to others as we would wish to be done to, if we were in their place, and they in ours. A few thoughtless *boys*, forgetting this rule, as they stood at the side of a pond in which there were some *frogs*, amused themselves by throwing stones at these harmless creatures, whenever they appeared, till an old frog, popping up its head and addressing the youths, made them ashamed of themselves, by saying—"My dear boys, you do not think that, though this may be sport to you, it is death to us."

10. Never sport with pain and distress in any of your amusements, nor treat even the meanest insect with wanton cruelty; but cultivate that kind and generous temper, which is eager to do good, and feels for distress, wherever it is beheld. A *lion*, by accident, laid his paw upon a *mouse*; but, the frightened little creature begging hard for her life, he spared her and set her at liberty. Some time after, this same lion, while ranging for his prey, fell into the toils of the hunter. The mouse heard his roarings, knew the voice of her benefactor, and repairing to the spot, gnawed in pieces the meshes of the net; and thus, enabling him to escape, showed that there is no creature so much below another, but he may have it in his power to return a good office. One good turn deserves another, and a friend in need is a friend indeed; but if we wish to have friends, we must show ourselves friendly. To raise esteem, we must benefit others; and to procure love, we must please them.

11. A *dog* was crossing a river with a bit of flesh in

his mouth, and seeing his own *shadow* in the water, he supposed it to be another dog, with a more delicious morsel. He therefore sprung forward to seize it, and, in his eagerness, dropped his own piece into the stream. Thus, by catching at more, he lost what he had, and found, to his great grief, that he gets harm to himself, who contrives it for others; for what he had seen and greedily coveted was merely a shadow, while the substance which he let fall was now out of his reach, having been carried away by the current. All real need is soon supplied, but the cravings of ambition and of avarice are boundless. "If your person," said the Scythians to Alexander the Great, "were as gigantic as your desires, the world itself would not contain you." Our minds can conceive much more than our bodies can perform. We contrive in minutes what we execute in years; and much of our life is lost in empty wishes. Man never *is*, but always *to be* blest; yet, while we hope for the best, we should prepare for the worst; nor should we ever allow our minds to dwell upon distant schemes, or future gains, so as to neglect our present business. Their folly will appear, who build castles in the air, or who, like the *country maid* in the fable, count their chickens before they be hatched.

12. A foolish *frog*, being struck with the size and majesty of an ox that was grazing in the marshes, wished to expand herself to the same portly magnitude. After much puffing and swelling, she asked her young ones if she was as big as the ox; but they answered, No. A second time, she stretched out her wrinkled skin, and asked them again; but still they said, No—till, after many fruitless efforts, the simple-frog burst her body asunder, and expired on the spot.

Thus, pride goes before destruction, and a haughty spirit, before a fall.

13. A vain *tortoise*, tired of her obscure way of living, wished to go abroad and visit foreign countries. She applied to two ducks, who promised to assist her, and told her, that if she would fasten her mouth to the middle of a pole, they would take the two ends, and transport her wherever she pleased. She did so, and the ducks began their flight with her, when, meeting a crow in the air, who asked what they were carrying along, they replied—"The queen of the tortoises." The tortoise, vain of this new and unmerited title, was going to utter some fine speech in return, when, opening her mouth for that purpose, she let go her hold, and was dashed to pieces by her fall.

14. Two *cocks* fought together, till one of them, being beaten, ran away to a thicket that was hard by, and hid himself there for some time; but he who had conquered, ascended a high piece of ground, and stood on the top of it, clapping his wings and crowing aloud, till an eagle, attracted by the noise he made, came down upon him and carried him away; whereas the other cock, who had skulked in the thicket, at length, coming out and being free from his rival, joined himself peaceably to the company of the hens. Many spoil their fortunes by excessive pride; for, by showing that they think too highly of themselves, they lead others to despise them, and sometimes even to plot their ruin.

15. When the *mice* were at war with the *weasels*, the commanders of the mice tied horns on their heads, to distinguish themselves from the common soldiers—and this did very well while the battle lasted; but the mice, being defeated, ran to their narrow holes, and most of

them escaped. The generals, however, on account of their horns, stuck fast in the entrance, and so were easily taken and devoured by the enemy. Every man, however little, makes a figure in his own eyes; but self love is the mother of mistake. Therefore be humble—judge not too highly of thyself, and think not too meanly of others.

16. A *stag*, when quenching his thirst in a clear lake, was struck with the beauty of his horns, which he saw reflected in the water. At the same time observing the extreme slenderness of his legs, he despised them as a set of spindle shanks, of which he felt himself almost ashamed. In the mean time, however, he was alarmed with the cry of a pack of hounds. Instantly taking to flight, he left his pursuers, and might have escaped; but, entering a thick wood, his horns were caught in the branches, and there he was held till the hounds came up and tore him in pieces. “Alas!” said he, when expiring, “how ill did I judge, in preferring ornament to use. The legs which I despised would have borne me away in safety, had not my favourite antlers betrayed me to ruin.”

17. A *jaekdan*, having plumed himself with peacock’s feathers, in this borrowed garb, forsook his own tribe, and began to strut up and down among the peacocks; but they speedily perceived the cheat, and being enraged at his impudence, they plucked off his gay plumage, and drove him back to his former associates, by whom he was now equally despised and justly punished with contempt and derision.

18. A *crow* having found a bit of flesh, sat upon a tree, when a fox observing him and wishing to have the flesh, came and stood below and praised him much, calling him a large and beautiful bird, skilled in hunt-

ing, and of an elegant form, and fit to be king of the birds. "You have not an equal," said he, "if your voice be as sweet, as your appearance is handsome." Flattered by these praises, the crow now opened his mouth, and letting fall the bit of flesh, set up an immense croaking. The fox catching up his prize, ran off with it, saying—"You have every thing, crow, except sense—I find you are a fool, and filled with vanity."

19. On one occasion, when the Roman people, having a quarrel with the senate, refused to fight against the public enemy, they were appeased and induced to return to their duty by the following fable, which one of the wisest and best of the senators addressed to them. "The *members*," said he, "of the human body, taking some offence at the conduct of the *belly*, resolved to withhold from it the usual supplies. The tongue first, in a seditious speech, set forth their complaints, and said that they did wrong in toiling from morning to night in the service of the belly, which in the mean time did nothing for itself, but lay at its ease in the midst of them all, and indolently grew fat upon their labours. This speech being greatly applauded, the hands declared that they would work for the belly no more. The feet vowed that they would carry it no longer; and the teeth refused to prepare a single morsel more for its use. In vain did the belly beseech them to refrain from so senseless a rebellion, and to consider that what they bestowed upon it, was converted to their nourishment, and dispersed into every limb for the good of them all. The voice of reason was drowned by the clamours of passion; and, as the belly could not quiet the tumult, it was starved for want of their assistance, and the body wasted away

to a skeleton. The limbs, grown weak and languid, were sensible at last of their error, and would have returned to their duty ; but it was now too late, death had taken possession of the whole, and they all perished together." Such are the evil effects of dissension and discontent in society. As different employments are always needed in the world, of course different degrees of wealth, honour, and consequence must follow ; but, like the stones of a building, though some range higher and some lower, some must support and others be supported, some are for strength and others for ornament, yet all should unite in producing one regular and well proportioned whole.

20. A *country mouse*, who lived on homely fare, but in contentment and peace, was once enticed by an acquaintance to go into the city, that he might see in what elegance and plenty they lived at court. It was late in the evening when they arrived at the palace ; and on entering, they found creams, and jellies, and sweetmeats without number. But scarcely had they begun to take their repast, when they were scared away by the barking and scratching of a dog ; then the mewling of a cat frightened them almost to death ; and, by and by, a whole train of servants burst into the room, and removed all the dishes in an instant. As soon as the country mouse had recovered courage to speak, he said—" Ah, my dear friend, I must bid you good night. Every mouthful you take, is at the risk of your life. I shall never again exchange my plain food and peaceful cottage, for a state of such alarm and danger as this. What is elegance without ease, or plenty with an aching heart !" The true conveniencies of life are common to the king with the meanest subject. The king's sleep is not sweeter, nor his appetite better, than

the peasant's ; but, from his great and numerous cares, it is frequently otherwise ; and often, uneasy is the head that wears a crown. Indeed, honour and ease are seldom united. A contented mind, however, and a good conscience, will make a man happy in all conditions.

21. We may learn patience and contentment, as one has remarked, by making a right use of our eyes—that is, we may look up to heaven, and remember that our chief business here, is to get there ; then look down to the earth, and call to mind how small a space we shall occupy in it, when we come to die and be interred ; then look abroad on the world, and see what multitudes there are, who are more unhappy than ourselves. Thus we shall learn where true happiness is found, where all our cares must end, and how little reason we have to repine or complain.

22. The *hares*, being kept for some time in great alarm, by a noise in the woods, became weary of their life, and ran together to a lake, with a view to throw themselves headlong ; but on coming to the bank, they saw the frogs, that had been frightened at their approach, hurrying away for safety to the green rushes. “ Oh,” says one of the hares, “ there are other creatures, too, who are plagued with the fear of mischief. We will therefore bear with our life, like the rest.”

23. It is coward-like for a rational creature, such as man, by a voluntary death, to run away from this world's ills, which, at the very worst, will soon blow over ; and to rush into the presence of his judge, uncalled, is awful madness. But though men, when much crossed or distressed, may sometimes seem to wish for death, they seldom bid him welcome, when he stares them in the face. Once on a time, as the fable says, a feeble *old man*, being quite spent with carrying

a burden of sticks, which, with much labour, he had gathered in a wood, called upon death to come and release him from his fatigues. Death was instantly at his elbow, and asked him what he wanted. Frighted and trembling at the unlooked for appearance of the grim king, he now repented of his former wish, and replied—"Oh, sir, my burden had like to have slipped from me, and I beg your assistance to replace it on my shoulders."

24. We must learn to endure a present evil, least a greater befall us, and not murmur at providence, who frequently, in wisdom as well as mercy, denies our requests. From our ignorance and rashness, we often wish for what would ruin us, like the infant that would fondly take the flame into its mouth, or like the heathen *herdsman*, who, on missing a heifer out of his grounds, prayed to his god Pan—"Shew me, O Pan, the villain who has robbed me, and I will give thee in sacrifice the finest kid from my flock." He had scarcely uttered his petition, when, turning a corner, he was struck with the sight of a monstrous lion preying on the carcase of his heifer. Dreading that the consequence of his prayer would now be fatal to himself, he cried out—"O Pan, I offered thee a kid, if thou wouldst shew me the thief; I now promise thee a cow, if thou wilt take him away, or deliver me from him."

25. We must weigh our words well, no less than our actions, and think before we speak; for a word once let go, is not to be recalled; and, of much speaking cometh repentance, but in silence is safety. The untamed tongue is a world of iniquity. It disgraces its owner, gives offence to his friends, and often hardens itself against the Almighty. It is better to lose one's

joke than one's friend; and to scoff at the word, or find fault with the works and ways of our Maker, is a dangerous practice and a strong proof of folly. A man was once sitting, in a murmuring mood, under the shade of an oak, while at his side the weak branches of a pumpkin were trailing on the ground. "Is it not absurd," said he, "that so strong and stately a tree as this should be made to bear so worthless and small a fruit as an acorn, while the weak stem of the pumpkin is loaded with a weight that is out of all proportion?" Just at this moment down dropped an acorn from one of the highest branches of the oak, full upon his head; but, on account of its lightness, it did him no injury. This overturned his reasoning entirely, and he could not help crying out—"Oh, how I spoke like a fool, for it is most well and wisely ordered that this was not a pumpkin."

26. A hungry and unhappy owl, one day in her hole, was finding fault with the sun for shining so brightly, and complained that, on his account, she could not venture abroad, but must shut herself up and do nothing every day for a great many hours. "It were better," she said, "that there were no sun at all." "Yes," said a bird that, in passing by, had overheard her complaint, "you must be a very sensible creature indeed, who would propose that the world should stand still, and all the labour and industry of man should be stopped, merely that an owl may catch mice."

27. Æsop, the famous fabulist, who, being a heathen, believed in more gods than one, relates that a young raven, after rioting in robbery and murder, once became sick, and fearing he was to die, he said to his mother—"O mother, pray to the gods for me." But

she, answering, said—"Which of the gods, O son, would pity you; for you have robbed their altars, and offended them by your crimes, all your life long!" So they who offend the Most High, by taking his name in vain, or by fighting, or lying, or cheating, or stealing, should ask themselves how they can expect any help or any favour at his hand, in the time of their distress, and when they come to die. By being laid on a bed of sickness, we are compelled, as it were, to look up to heaven; but thither the wicked must look with alarm, for they know that when vice goes before, vengeance will follow. Though Justice has leaden feet, she has iron hands. There is no coward like an ill conscience; but a safe conscience makes a sound sleep, and peace with heaven is the best friendship. Let then our life be the life of the righteous, and our latter end will be like his.

28. A *lynx*, observing a *mole* concealed under a hillock of her own raising, said—"Poor creature, I pity thee much. What a life thou dost lead, with hardly any eyes, and for ever shut out from the light of the day. It would be doing thee service to put an end to thy comfortless existence." "No, no," said the mole, "I thank you for your kindness, but I have all the comfort and happiness that my circumstances require. I have not, it is true, your piercing eyes; but I have ears, which answer all my purposes fully as well. Hark, for example—I am warned by a noise which I hear behind you, to fly from danger." So saying, the mole slunk into the earth, while a javelin, from the arm of a hunter, pierced this quick sighted lynx to the heart. Thus every condition has its own advantages, and every heart knoweth its own grief. Almost every object that we look at, has its dark and its bright side;

and, by always looking at the one, we become cheerful and happy ; but, by preferring to view the other, we sour our temper, and become gloomy and miserable. The poor man who, having food and raiment, feels that he has enough, is certainly happier, and may be said to be richer, than the covetous man, who, the more he has, desires the more, and in the midst of plenty thinks that he is poor.

29. When we cannot bring our condition to our mind, we may bring our mind to our condition, and learn to be content, which is the art of being happy. A *fox*, when he was pursued by a pack of dogs, hid himself among brambles, where he felt exceedingly happy at his escape from the dogs, but was very much pained by the thorns and prickles on every side. Here, however, he lay till the danger was over, thinking with himself thus—" I find, there is no rose without a thorn—no joy without alloy. No bliss is perfect, for good and evil are ever mixed ; but, for the sake of the good, I will bear the evil with patience. Every bitter has its sweet, and these brambles, though they wound my flesh, preserve my life."

30. A *farmer*, when dying, told his sons, that they would find a treasure concealed in the farm, if they would search for it carefully. He would not tell them the spot where it lay, but he assured them, that if they took pains to discover it, their labour would be well rewarded. Accordingly, after harvest, they went to work, and turned up again and again every foot of the soil, but never lighted on the gold which they looked for. Their lands, however, yielded a far more plentiful crop than those of their neighbours ; and, on computing their great profits at the end of the year, one of them said—" I could venture a wager that this was

the concealed wealth which my father meant. I am sure, at least, we have found by experience that industry is itself a treasure." Industry yields plenty. Labour promotes health, and daily toil brings sweet repose at night. There are no gains, without pains. A slothful hand makes a slim fortune ; and the sleeping fox catches no poultry. Sloth makes all things difficult ; but industry, all easy. Rome was not built in a day ; but little strokes fell great oaks. Constant dropping wears away stones, and by diligence and patience the mouse gnawed in two the cable.

§1. An idle man is a blank in the creation—he is a cipher in society, and a burden to himself. What can he be good for ? What use is there of a ship that lies always on the shore, or of armour that hangs up and rusts ? Sloth, like rust, consumes faster than labour wears ; but the used key is always bright. Therefore use thy powers, and they will improve. Say unto sloth, thou art mine enemy. Sloth impairs the health, and shortens life. It is also the parent of vice and misery ; for standing waters putrify ; and, as man was made for action, he must be employed—if it is not in doing good, it will be assuredly in doing evil. The weeds thrive best in a neglected soil ; and when the devil catches a man idle, he sets him to work. But time is our talent which we should turn to good account, either by our head or by our hands, by working at our trade, doing good to our fellow men, or making advances in wisdom. Lost time is never found again ; when once it is past, it is not to be recalled. Therefore do not let it slip through your fingers unimproved. Make hay when the sun shines. Since you are not sure of a minute, throw not away an hour. Plow deep, while sluggards sleep, and you shall have

corn to sell and to keep. Work while it is called to-day, for you know not how much you may be hindered to-morrow. Never leave that till to-morrow which you can do to-day ; for what we call time enough always proves little enough. Let us then be up and doing what we know should be done. Delays are dangerous ; and he that riseth late, must trot all day, and shall scarce overtake his business at night. Laziness travels so slowly that poverty soon overtakes him ; but to go to rest early, and early to rise, makes a man healthy, wealthy, and wise. If we are industrious, we shall never starve. At the working man's house hunger may look in, but dare not enter. Industry pays debts, while indolence increaseth them. Diligence is the mother of good luck ; and God gives all things to industry.

32. But, with our diligence and industry, if we wish to succeed, we must also be steady, attentive, and careful. The man that is unstable as water will never excel. A trade is an estate ; but the trade must be worked at, and our calling well followed. Keep thy shop, and thy shop will keep thee. A little neglect may breed great mischief—for want of a nail, the shoe was lost ; for want of a shoe, the horse was lost ; and for want of a horse, the rider was lost, being overtaken and slain by the enemy—all for want of a little care about a horse shoe nail.

33. If a man would be wealthy, he must also think of saving by frugality, as well as getting by industry. " Get what you can, and what you get hold," is the Stone that will turn all your lead into gold. Yet let not the heart be hardened with the love of wealth ; for riches are of no value, except as the means of doing good ; and he that will do no good, does not deserve

to receive or enjoy any. He that stoppeth his ears at the cry of the poor, himself shall cry and shall not be heard. Riches are servants to the wise ; and they are neither to be hoarded up, nor lavishly and heedlessly squandered away. A prince, who knew the proper use of his wealth and high station, on remembering, one evening, that, during the whole day, he had conferred no kindness on any of his subjects, exclaimed, with regret for the opportunities he had lost—" Ah, my friends, I have lost a day." When to do good is in our power, not to do it is a crime. Even for our own sakes, we should seek to be useful ; for man never is so happy as when he giveth happiness to others. None become poor by alms-giving, nor rich by robbery. Let us not, therefore, hope to be wealthy by practising dishonesty, nor by casting off charity ; but the proper way to wealth is, first diligence and integrity, then temperance and economy. Away, then, with expensive follies, and lay not out money in a purchase of repentance. It is madness to run in debt for the sake of fineries or superfluities. If you buy what you have no need of, ere long you will sell your necessities. Who dainties love shall beggars prove ; for silks and satins, scarlets and velvets, put out the kitchen fire. To the poor especially, fond pride of dress and of show is a curse—ere fancy you consult, consult your purse. It is easier to suppress the first desire, than to satisfy all that follow ; and it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox. Vessels large may venture more, but little boats should keep near shore. A ploughman on his legs is higher than a gentleman on his knees ; but to keep himself upright, and free of debt, he must cut his coat, as the saying is, according to his cloth ; that

is, he must suit his expense to his income. The drunkard and glutton shall come to poverty. What maintains one vice would bring up two children. A small leak, if unstopped, will sink a great ship; for the waste of fortune is by small expenses, and wilful waste makes woful want. Better spare at the brim than at the bottom; for it is too late to spare when all is spent. For age and want save while you may—no morning sun lasts a whole day.

34. A poor man is better, it is said, than a liar—much better indeed; for it is no disgrace to be poor, but it is disgraceful to lie. Falsehood is the mark of a mean and despicable spirit, and leads to the loss of character, and to general contempt. For the liar cannot fail to have his falsehood detected, and then, nobody will believe him or trust him. It is dreadful to become an outcast from society in this way, and to be hated and shunned as a nuisance among men, and at length excluded from heaven—as “whosoever loveth and maketh a lie,” assuredly must be. Let, then, the young adhere strictly to truth; and when a question is put to them, either be silent or tell the plain and simple truth. Confess your fault, and your punishment will be light, compared to what you will deserve, when you try in vain (and it will almost always be in vain) to conceal your fault by a falsehood. This is adding one crime to another, and so great a crime, too, as is not to be forgiven. Let the scholar, then, attend to his lessons and his work, and study to commit as few faults as he can—then his temptations to falsify will be few, and the road of candour and truth, when once it is habitual, will be found to be as plain and easy as it is safe and honourable. Honesty is the best policy; for however good a memory the liar may have, he is

almost sure to contradict, at one time, what he said at another, and then, when he is discovered to be a cheat, his knavery will serve him no longer. The wicked *shepherd boy* amused himself for a while, by crying—A wolf, a wolf—in order to deceive ; but he perceived his folly, and was punished for it, when the wolf actually came and made away with a good sheep, because the neighbours, having found out his trick, and being disgusted and provoked by it, would no longer attend to his cries, nor go out to assist him. Let us, then, in our words and our dealings, keep to the plain and beaten road of sincerity. Falsehood and cunning are like intricate by-ways, in which we are sure to lose ourselves, and all the convenience or pleasure that may attend a lie is but momentary, whereas the exposure of falsehood will bring with it the bitter feelings of remorse, the suspicion and contempt of our fellow men, and perhaps the punishment of lasting infamy.

35. A *stork* was thoughtlessly drawn into company with some cranes, who were just setting out on a party of pleasure, as they called it, which, in truth, was to rob the fish ponds of a neighbouring farmer. The simple stork agreed to make one of the party ; and it so happened that they were all taken in the fact. The cranes being old offenders, had very little to say for themselves, and were presently despatched ; but the stork pleaded hard for his life, urging that it was his first fault—that he was not naturally addicted to stealing fish—and that he was famous for piety to his parents, and many other virtues. Your piety and virtue, said the farmer, may, for ought I know, be exemplary, but your being in company with thieves renders it very suspicious, and you must therefore submit to the same punishment with your companions. As I have

found you with thieves, you must share their fate. The same warning to take heed what company we keep, is given us by the fable of the *two dogs*, Tray and Snap, that went out together. Tray was peaceably disposed, and perfectly harmless, but Snap was a churlish cur, and always in a broil. As they proceeded on their way, Snap attacked every dog that he happened to meet ; but on entering a town, his antagonists became too numerous, and falling furious! upon him, they tore him to pieces. His companion also, poor Tray, merely because he was along with him, shared his fate. Much of every man's good or ill fortune depends on the choice that he makes of his friends. Our character will be known by the society we frequent ; for birds of a feather are found to flock together ; and, as one diseased sheep infects a whole flock, if we mix with evil company, their evil communication will corrupt our good manners. He that walketh with wise men, shall be wise ; but the companion of fools shall be destroyed.

36. An *old hen*, meeting with a *young cock* which she knew was one of her own brood, counselled him earnestly not to look into a certain well which she mentioned, else he would repent it. He promised to obey her, though he thought that the advice was a very foolish one. What harm, said he to himself, can there be in looking into a well ? At last, he ventured to the spot ; and, stretching forth his neck with great care, he looked down to the bottom, where instantly the figure of another cock appeared to threaten him below. His anger rises at the sight—he ruffles his feathers, and the other answers him with equal rage, and seems prepared to attack him. He, therefore, hurried to meet his foe ; and darting with the utmost fury into

the well, he found his mistake when it was too late. Alas, said he, as he was drowning, why did I think myself wiser than my mother? A wise son maketh a glad mother, but a foolish son is a heaviness to her heart. Young men often *think* the old ones fools; but old men *know* the young to be so; and he that will not be advised, cannot be helped. Remember, therefore, to value good advice, esteem a good education, and keep good company.

37. Education moulds the manners and forms the mind; and as the twig is bent, the tree is inclined. Children, like young colts, must be broken in—and the sooner, the better; for ill habits are more easily conquered to-day than to-morrow; and he that spareth the rod, when correction is requisite, hateth the child. It is better that boys weep than bearded men. An *ape* that had two young ones at a birth, was very fond of the one, but neglected the other. The young ape, on which she doated, she always carried about in her bosom, and fondled and dandled it, here and there; so that it never acquired the free use of its limbs, but continued sickly and weak, till at length, by her caresses, it was suffocated and died. The other, on the contrary, was the better for the want of her excessive care; and having soon become strong and vigorous by exercise, provided for itself, and lived in the forest for many years. Thus children that are too much indulged and doated upon, being allowed to neglect their education and the improvement of their minds when they are young, cannot afterwards fill the same station in society, nor pass through the world with the same credit and advantage, as those who have been trained all along to habits of attention, application, and useful activity. Thus, too, as the

proverb says, the younger brother is oft the better Gentleman ; for his love of ease and other passions being less indulged in his youth, he finds himself put to his shifts, and, by plying his studies, instead of following his pleasures, he raises himself in the end to that honour and wealth which his birthright denied him.

38. Children are certain cares, and uncertain comforts ; but, generally, good beginnings forebode good endings ; and exemplary parents have dutiful children. Like father, like son, is a proverb that is frequently seen to hold good ; for the good precepts and examples of a virtuous father, will do much towards the forming of a virtuous child. A *boy*, having stolen a little book out of school, carried it home to his mother ; but, strange to tell, instead of reproving and correcting him, she, with the greatest folly as well as cruelty, commended him for it. Accordingly, as was to be expected, he proceeded to pilfer and steal things of still greater value—till, being once caught in the very act, he was condemned for his crime and led away to execution. Then, when his mother and a great crowd of people were following him and lamenting his fate, he said that he wanted to speak a few things into his mother's ear ; on which, she went up to him, to know what he would say ; and, when her ear was close to his mouth, he bit it off. Being asked what he meant by adding to his other crimes, that of treating his mother so barbarously, he replied—" She is the cause of my ruin ; for if, when I stole the book out of school, she had whipped me, as she ought, I would not have continued to go on in these crimes, nor have come to this untimely and disgraceful end." An evil inclination, by being checked at the outset, is kept from increasing ; and a child that

is trained up in the way he should go, will not readily, when he is old, depart from it. In no station of life, can a child's desires be all satisfied; his foolish demands should therefore be resisted, in order to teach him to bear disappointment. If he is untaught to endure, with patience, any crosses in youth, his passions will swell by being gratified, and render him headstrong; and the crosses of his future life will render him miserable. Our nature in youth is pliant, and soft, and ready, like wax, to receive any impression. Important, then, is the task of rearing aright the tender thought, teaching the young idea how to shoot, pouring the fresh instruction o'er the mind, and fixing the good, the generous, and godlike purpose in the glowing breast. The season of youth is the seed time of life; and, according to what you sow, you shall afterwards reap. If you sow not good seed, the weeds will appear and thrive of themselves. No man is abandoned all at once; but the descent to hell, while it is gradual, is easy. Foolishness is bound in the heart of a child, yet do not despair. Give precept upon precept, and line upon line, here a little and there a little. Prepare him early with instruction, and season his mind with the maxims of truth. Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years. Teach thy son knowledge, and his mind shall be exalted—teach him piety, and his pleasures shall be pure. Teach him temperance, and he shall have health—teach him diligence, and his wealth shall increase. Teach him benevolence, and his life shall be useful—teach him religion, and his death shall be happy. With all, and above all, implore the divine blessing; for Paul may plant, and Apollos water; but God giveth the increase.

BOOK II.

NATURAL HISTORY.

CHAPTER I.

A GENERAL VIEW OF THE WORKS OF CREATION.

SECTION 1. Natural History is the study which has for its object, a knowledge and description of the works of nature—that is to say, of the works of God, in the animal, the vegetable, and the mineral or fossil kingdoms. The air, the earth, and the sea, as well as the heavens, are filled with wonders which every one perceives to be beyond the wisdom or power of man to have produced. All the men of the world could not make a blade of grass, or an ear of corn—far less, could they give life, such as animals possess, or life and reason, as they are furnished to man. Now, since men cannot do this, and no power on earth, that we know of, could do it, we infer at once, that some infinitely greater Being exists, who has done it; and this is the Being, whom we call God. Nature is but another word for the energy and operation of Him who gave existence and laws to the universe, and who presides so particularly over it, that a sparrow falleth not to the ground without him, and the very hairs of our

head, no less than the stars of heaven, are numbered by him.

2. In taking a view of this earth, and the wonders it contains, we can hardly refrain from surveying also the heavens, which are spread, like a beautiful canopy, above us. There shines the *sun*, the king of day, dispensing light and heat to our world; and there the *fixed stars*, when the sun has retired, are seen to light up their lamps, and appear to the eye, in consequence of their distance, like a vast display of twinkling tapers, though they are actually suns to other worlds. There, too, the *planets*, which are bodies similar to our earth, and deriving light from our sun, are seen shining among the stars, but with a steadier brightness; and the *moon*, though a smaller body, compared with the others, yet being nearer to us, appears to be a large and luminous orb, describing her wonderful revolutions and changes. A cannon ball, if it should fly a thousand miles every hour, would not fly to the sun in less than ten years, nor to the nearest fixed star in less than two millions of years; yet light comes darting from the sun to us, in the space of eight minutes. Our *earth* and the other planets, large and weighty as they are, extending to thousands of miles in diameter, are always in motion, wheeling round the sun as their centre, and whirling, at the same time, like balls on a bowling green, round their own axis. A thousand miles in an hour, does the earth revolve on its axis; and, in its annual circuit, it travels a million and a half of miles every day. Surely the power which impels it so rapidly, and guides it all along with infallible exactness, must be infinite!

3. Nature is a book, and every page of it is rich with instruction. Let us turn our thoughts to the *air* or

atmosphere, which is all around our globe to an unknown height. It is a thin fluid mass, essential to our existence. It conducts the light and tends to spread it, and is thus the cause of the morning and the evening twilight. It supports the life of man, and animals, and plants. It conveys sounds to our ears, and odours to our nostrils. Its weight is the cause of water rising in a pump, and of mercury rising and falling in a weather-glass. Its motion, which we call the wind, keeps it from putrefying ; and the wind also swells, at sea, the mariner's sails, and speeds his course along the watery way ; while, upon land, it drives the wheels of machines, and scatters the seeds of numberless plants. The *clouds* are a kind of ocean suspended in the air, or moving lakes supplied chiefly from the sea, and sent abroad on the wings of the wind, to distil in dews and rain, to fall in snow or hail, to ooze in fountains, to trickle along in rivulets, to roll from the sides of mountains, and to flow in copious streams through thirsty lands and populous kingdoms, enriching and refreshing every soil, in every clime. When the clouds are charged to excess with what is called the electric fluid, the *thunder* is then heard to utter its voice, grumbling at a distance, or bursting in frightful peals over our heads ; while the lightning, with forked fury, or in vast sheets of flame, flashes around. In the air, at certain times, are also to be seen fire-balls and *meteors*, the northern lights and *streamers* ; and, in showery weather, the *rainbow*, graceful and majestic, shews itself to the traveller, when his back is to the sun, flushing the firmament with its beautiful and lively tints of red, orange, yellow, green, blue, indigo, and violet.

4. What a vast world of water is the *sea*, covering as it does more than two thirds of the globe, and ex-

tending to a depth that cannot be fathomed ; for lines of nearly a mile in length have not reached the bottom. This immense quantity of water is affected and kept in motion, by the action of the sun and moon, which produces the regular tides ; and, though it receives the refuse and filth of the whole world, yet by the ebbing and flowing of the tides, with the aid of the winds and storms, and its own natural saltiness, it is preserved in purity, and fitted for the numberless tribes that inhabit it. From this cistern it is, that the sun, like a mighty engine, raises water to supply the whole earth with fertility ; and how amazing it is, that this boundless mass of fluid salt, so nauseous to the taste, should yet be the original spring which quenches the thirst, both of man and every animal. How wonderfully too, is the sea, with its raging billows, kept within its bounds by a mere bank of sand ; and instead of being an impassable gulf and a bar of separation to mankind, it is now the great bond of union between the most distant nations. By the discovery of the loadstone or magnet, a mean, and otherwise worthless fossil, the mariner is guided through the trackless ocean, and crosses, without fear, the flaming equator, visits the frozen pole, and wings his way even round the globe. What a multitude of ships are continually passing and repassing this great thoroughfare ; and how astonishing that an element so unstable as water should bear up their weight ; that the thin air should drive on, with such speed, enormous and unwieldy bodies, which the strength of an army scarcely could move ; and that the air and water together, should carry to the distance of many thousand miles, what the united force of men and machines could scarce drag a single yard !

5. The whole universe is a picture, in which the

perfections of the Deity, his wisdom, his power, and his goodness are pourtrayed. The spacious canopy over our heads he has painted with blue ; and the ample carpet under our feet he has tinged with green ; that these colours, being the softest to the eye, may yield us a perpetual refreshment. Whereas, had the face of nature glistened always with white, or glowed with scarlet, such dazzling hues, instead of cheering, would have fatigued the sight and been hurtful. The *earth* is uneven in its surface ; but this adds to its beauty, and increases its usefulness, by varying the prospect and giving a current to the stream. The little *hills*, by their gay appearance, as the psalmist says, clap their hands, and the valleys seem to sing to the praise of their Maker. The *mountains* also, with their tops amidst the clouds, and their foundations so firm, indicate his greatness. They were set fast by his strength ; and, like all his other works, are resting on his mighty arm. But immense and immoveable as they appear, he can shake them with a word, and terrify the nations around them. Dreadful *earthquakes*, on some occasions, have swallowed up whole towns, with their inhabitants. Burning mountains or *volcanoes* have been made to throw up fire and smoke, with the most awful bellowings. Lava, or liquid fire, has run down their sides like a broad and fearful river, destroying every thing in its progress ; huge rocks have been thrown from their burning bowels to the distance of several miles ; and ashes have been thrown to a distance almost incredible ; and sometimes quantities of boiling water have preceded these eruptions. Such striking things as these—thunder, lightning, storms, earthquakes, volcanoes—are expressive emblems of God's anger ; while his more ordinary operations, such

as seasonable rains; gentle breezes, sunshine, and harvest, demonstrate to our view his bounty and goodness.

6. While verdure adorns the face of the earth, fountains of every kind enrich its bowels. In the *quarries* and the *mines*, as in the cellars of our dwelling, is stored up a vast magazine of mineral treasures. Here are placed beneath our feet, and so as not to encumber us, all sorts of stone and material for building, marble for ornament; chalk and limestone to burn into lime, flint to make glass, slate to cover houses, coal and peat to be fuel, and clay to mould into vessels of any shape and size, salt to mix with our food, nitre and sulphur used for gunpowder, and black lead for pencils. Here are gold and silver, the most rare and precious of *metals*; and best adapted for money; also copper and zinc, of which they make brass; and lead and tin, a mixture of which is called pewter; and iron likewise, the most useful and plentiful of the metals; together with diamonds and pebbles and precious stones—all locked up, as it were, in ample vaults below ground; but the key of these vaults is given to industry: and, in considering the provision that is every where made for our comfort and our use; it is not easy to say whether we should most admire the bounty or the wisdom of our great Creator.

7. There are said to be a hundred thousand different species of *plants* on the surface of the earth, some delighting in a dry soil, others in moist ground, some in Alpine regions, others in the plains, some in great heat, and others in cold. Grass, so necessary for cattle; and wheat, barley, and oats, so useful as food to man, are the most abundant of the vegetable tribes, and have been adapted by the creator to almost every clime: Thousands of plants have been formed to blush unseen,

and give out their sweetness to the desert air, but none of them are useless. Many a beast, and bird, and buzzing insect; and creeping worm, are feasted and fed by them; and one particular end which they all answer is this, that of preserving the purity and healthiness of the atmosphere. For the air which we breathe is rendered impure, by passing through our lungs, and the lungs of the lower animals; but this impure or corrupt air is what supports the life of vegetables; so that by receiving what we reject, and giving it out again pure, they keep the atmosphere always fit for our respiration. To tell all the uses of plants is impossible; and in respect of ornament, the finest works of the painter's art are but daubings, compared to them: Solomon, in all his glory, was not arrayed in such beauty, as decks the daisy on the green, or the crowfoot in the meadow, or the rose, or the lily, or the pink, or the tulip, or a thousand other flowers, in the fields and in the garden.

8. Whatever is pleasant to the eye, grateful to the smell, good for food and for medicine; and useful for shelter, for furniture, and clothing, is richly supplied by the vegetable kingdom. How valuable is the oak to the ship-builder, and the fir to the house-carpenter, the ash and elm to the plough and cart-wright, the birch to the wheelwright, and the mahogany to the cabinet-maker. These *trees* are made to serve us, in the form of wood and timber: others offer their services by means of the bark; as the cork, the Peruvian bark, and the cinnamon: others, in the shape of nuts; as, the hazel and the walnut: others, in the form of a softer fruit; as, the orange, the apple, the pear, the cherry, and the plum. The leaves of the senna and the tea-shrub, the buds of the clove, the oil of the olive, the grapes or berries of the vine, the juice of the sugar-

cane, the seed of the coffee, the flower bud of the hops, the fibrous stalk of the flax and hemp, the down of the cotton pods, and the dyes that are prepared from the madder and the indigo, may be mentioned as a few of the numberless gifts which providence, in wisdom and in goodness, has supplied from the soil or surface of our globe, as if from one exhaustless granary, or immense and well stocked garden.

9. The language of nature to a thoughtful mind is always instructive, and it is repeated to us every year, and every season of the year, reminding us of the presence and the greatness of our Creator, and teaching us the lessons of gratitude to him, and dependence upon him. *Winter*, with its gloom, its storms, and its cold, points out to us the resistless power of the Almighty. In that season, the flowers are fled, and the leaves are fallen; the birds have ceased from their music; the sun appears to be weak and withdrawing his light; and the whole face of nature, like the night with its silence and darkness, seems to speak to us of death, and of the coldness of the tomb; but, though cast down, it is not in despair; for the spring is in prospect, and the provision of the past autumn has given plenty within doors. Hence, though the trees should be tangled by the frost, and the brooks be bound up with ice, and the fields be covered over with a mantle of snow—though nature be sad, man's wants are supplied, and to him, the winter is therefore a time of frequent festivity and social happiness.

10. The earth in *spring*, by an annual miracle, rises again, as from her grave, into freshness and beauty. First, the daisy in the fields and the snow drop in the gardens, begin to indicate returning life—the sun becomes warmer, the day light longer, and the showers

more gentle—the grass gets greener, the trees put on their leafy verdure, the birds are sportive and musical—and, instead of chaos and darkness reigning around, all is lighted up into life and order. Then comes the glory of the *summer* months, when the parent of good opens his hand and prepares a rich feast for all that lives, the sun shines forth in all his strength, the fields are covered deep and thick with corn, the meadows are fragrant with the new mown hay, the flowers full blown give out their perfume—at length the flower drops, and the fruit or the seed swells to maturity, the plum, with its polished skin, hangs ripening on the bough, and the apple and the pear tree suckle their juicy progeny. *Autumn* advances, nourishing the milky grain and imparting to the ear a firm consistence and a glossy golden hue; waving harvests call for the reaper, and the barns of the husbandman are filled with plenty; and his heart with gladness. The winds of this season now disperse far and wide the seeds of many plants which are furnished with feathers or downy wings for the purpose; while other seeds, by means of hooks, lay hold on passing animals, and are thus carried to a distance; and others, being contained in berries, are eaten by birds, and pass through their bodies uninjured. How manifold, O Lord, are thy works! in wisdom thou hast made them all. The earth is full of thy riches! Thou givest food to all flesh; and the year, notwithstanding our sinfulness, is crowned with goodness.

11. Let us now direct our attention to the world of living creatures among which we are placed, and all of which wait on the Creator, that he may give them their meat in due season. In a spring noon, or a summer evening, what myriads of happy *insects* crowd upon

our view. Swarms of new-born flies are then trying their pinions in the air. Their sportive motions and their wanton mazes testify their joy. A bee amongst the flowers, so busy and so pleased, is a specimen of insect life, and one of the most cheerful objects that can be looked upon. The spider also in its web, the snail in its slime, the scorpion with its sting, the voracious locust, the industrious ant, the beautiful butterfly, the useful silkworm, and the tenants of the hive, all are furnished with the wonderful instincts they need, and fitted to be happy in their own situation.

12. What myriads also swim in the boundless ocean, supported and fed by an Almighty hand. *Fishes*, indeed, are made for the most part to prey on each other ; but, to supply the great waste which this must occasion, they are exceedingly prolific, and spawn not by scores or hundreds, but by thousands and by millions. A single fish becomes the parent of a nation ; and this it is, which prevents the destruction of the race. To shew that they are cared for by Him who made them, they are in all respects fitted for the element they live in ; their fins are nicely adjusted, their bodies are tapering and well poised and proportioned, and the scales of their skin are polished and beautified. Many of the fishes, as well as of the insects, are decked in colours of the richest finery. The eyes of some are surrounded with a scarlet circle, and the back of others is adorned with crimson stains. View the pike, or the trout, or the salmon, when they glance along the stream, or the mackarel, and the herring, while they are fresh from their native brine ; and the silver is not more bright, nor the rainbow more glowing, than their vivid glossy hues.

13. " Behold," says the scripture, " the fowls of the

'air: they sow not, neither do they reap nor gather into barns; but your heavenly Father feedeth them." He it is also, that has given them the skill with which they build their nests, and the caution with which they hide them from the searching eye. How neat and curious are those little abodes which they frame for their young from such rude materials, as a few ugly sticks and bits of clay, or scraps of hair, and a lock of wool, or a coarse sprig of moss. It is a cruel trade to rob the nests, and spoil the joys of such pretty, sprightly, harmless, and happy creatures, as the singing *birds*. Who is there, in the countries where the nightingale is found, that does not love to hear that wakeful bird, the most famed of the feathered tribe for the variety, length, and sweetness of its notes? Who is not pleased with the lively song of the canary-bird, the sweet melody of the pretty goldfinch perched on a tree, and the music of the linnet singing in a bush, and the sprightly air of the sky-lark warbling upon the wing, and the deep-toned notes of the thrush and the blackbird? The little wren with its lovely song, and the redbreast so sociable with mankind, the gay chaffinch, the teachable bullfinch, the tame pigeon, the chattering magpie, the cawing rook, the chirping sparrow, and the nimble swallow, and a multitude of others, enliven the fields and woods around us; and that man, or that youth, who can needlessly and cruelly destroy their happiness, does not deserve to know what happiness is. Even the life of a sparrow, however much we may despise it, our Saviour assures us, is noticed by its creator; and it cannot fall to the ground without him. In all the animal world, not one of his creatures is neglected by him. The majestic lion, and the fiery tiger, the surly bear, and the swift leopard, the grim wolf and hyena, and all

the wild animals, in searching after their prey, seek their meat from God; and these prefer for the most part to live at a distance from man, in the deepest recesses of the forest and the desert, so as not to disturb us; but other *quadrupeds* there are that seem intended to live near to us, and are willing to serve us. These, the Almighty has committed to our care, by making them fit for our use; but he will severely punish any cruelty to them. He has given us that noble animal the horse for the race and for the burden; he has given us the ox for his labour, and the cow for her milk; the sheep for its fleece, and the dog for its sagacity and faithfulness; but we must treat them with ease, care, and with kindness for their services; else He who made them will, in some way or other, heavily avenge their sufferings on us.

14. *Man*, in consequence of having reason and the faculty of speech, and being able to worship God and look forward to a future world, is the chief inhabitant of the earth, and lord of the inferior creation; but he must not be a tyrant to the dumb animals his servants, but a righteous and merciful master. It is the soul that exalts us above the beasts of the field; and, both in body and soul, we are fearfully and wonderfully made. How wisely, for instance, is the system of our bones, made to bear up our bodies, and provide for their motion. The legs and thighs are like stately columns, and the feet compose a firm pedestal. The ribs form a safe lodgement for the lungs and the heart. The backbone, with the pliancy of an osier and the firmness of an oak, is a master-piece of creating skill. The arms are so placed as to defend and serve the whole body; the hand is a case of the most useful and curious instruments. The head, adorned by the hair,

turns on a pivot ; and there the eyes and the ears, like sentinels on a watch tower, direct operations and give notice of danger. All the parts of our frame are nicely fashioned and exactly arranged, else they could not last so long, nor work so well as they do. Our health and life depend on a vast assemblage of complicated parts and moving organs ; and when we think that the disorder of a single fluid, or the clogging of a single wheel of the mechanism of our frame, is sufficient to put an end to our existence on earth, to bring our bodies to the dust, and dismiss our spirits to the judgment seat of Him who made them—with what holy fear should we pass all the days of our appointed time, living in peace and love, and doing good to one another, depending on our Creator, preserver, and benefactor, seeking his favour, doing his will, and working his work while it is day, knowing that the night cometh in which no man can work ?

15. There is but one species of the human race, though varieties in colour have arisen among them, from the influence of climate, food, and social habits, or some other cause. Some men are white, others olive coloured, others copper coloured, and others have a skin of still darker hue, being dark-brown, or blackish, or black ; but all nations, we know, have been made of one blood, and are descended from one original pair. It is a curious fact and a proof of the divine wisdom, that no two persons in their countenance are exactly alike. Had it been otherwise, the utmost confusion among men would have followed, and the innocent might often have been mistaken for the guilty. We may remark another proof of a wise design in respect to us, when we observe that man is born the most helpless and dependent of creatures, and that his state

of dependence and infancy continues the longest. This is wisely intended to strengthen and prolong the ties of attachment between parent and child, and to provide for that education and discipline, which beings, who are destined to act an important part, both in time and eternity, require. Man is a creature designed for two different states of existence, or for two different lives. His first life is short and transient. His second is permanent and lasting. Here, while on earth, like the plants that are around him, having been sown, as it were, he grows up and expands and comes to maturity, then withers and dies ; but there is something within him that can think and know, wish and desire, rejoice and be sorry, which his body cannot do. The thoughts of his mind can be directed to the difference between moral good and evil ; they can rise to God, and wander through eternity ; hence his death is not utter destruction—it is only a passage from one world to another, and a separation for a time between the body and the soul, that loving couple, the one of which takes its flight to its Almighty source, the witness of its actions, now its judge ; while the other drops into the dark and noisome grave, like a disabled pitcher of no farther use, till it be re-modelled and re-united to its partner, at the resurrection. Seventy, or at most, eighty years have been reckoned the extreme term of man's present existence ; but it is calculated that of a number of children born together, a fourth part will have died before they arrive at the age of five years—a third of them will have died before they come to the age of ten—one half will have perished before the age of thirty five—two thirds of them before the age of fifty two—and three fourths before completing the age of sixty one—scarcely one in two hundred will attain to the

age of ninety ; and only one in eight thousand may complete a century. Taking into view the whole inhabitants of the earth, it is believed that as many die, year after year, as if, for every second of time or every stroke that is given by the pendulum of a clock, one immortal soul dropped into eternity. How awful is the thought ! This world is only a nursery for the next. Death still goes his daily round, and mankind fall like leaves in autumn. The knock that hitherto has sounded at a distance, ere long, will strike our door and summon us to judgment. Then all of us shall find that them who honour God, he will honour, and them only. Therefore, let the young remember their Creator in the days of their youth, and the old be numbering their days, that they may apply their hearts unto wisdom.

NATURAL HISTORY.

CHAPTER II.

QUADRUPEDS.

1

SECTION 1. Of all the branches belonging to this instructive and agreeable study, the natural history of *animals* is the most entertaining and various ; and those tribes or families which, in common language, are called quadrupeds, from the partial resemblance they bear to us in the structure of their bodies, and the many services they are fitted to render us, and the

frequent opportunities of intercourse we have with them, seem to recommend themselves to our notice as the foremost objects of our curiosity, and the most interesting part of animated nature. Fishes inhabit an element different from ours. Birds are shy of our acquaintance, and prefer to live beyond our reach. Insects, from their minuteness, are apt to elude our observation ; and reptiles shun our society or repel us by their very aspect. But quadrupeds cannot so easily avoid us—many of them, on the contrary, seek our fellowship ; and, by their sagacity and the constancy of their attachments, attract our attention and affectionate regard.

2. *Apes and monkeys* have in all ages attracted the notice of mankind from their playfulness and grimace, and the near approach that they make in their external form to the human species. They are a numerous tribe, and only found in hot climates. Some of them have no tail, and are properly called apes ; others, as the baboons, have it short ; and others have that appendage very long, and often it is fitted for laying hold of objects. It is worthy of remark that apes and monkeys occupy the same climate on the two Continents ; and there live, as in colonies, each species in its respective haunt and district of forest, without disturbance or confusion. Troops of them, in the forests of America, may be seen flitting from branch to branch, swinging with their tails, assuming a thousand grotesque attitudes, leaping, springing about, and muttering, as if they meditated some important enterprize ; while, at the same time, as if nature had intended to bring together the only quadrupeds which resemble man, and the bird which most readily imitates his voice, flocks of parrots and paroquets alight among the monkeys, chatter in the

branches, and toss about their heads, which sparkle in the rays of a dazzling sun. Many of these animals are fierce and intractable ; but others may be tamed, and are often taught a variety of feats, such as dressing themselves, kindling the fire, scouring plate, rinsing glasses, beating on the drum, or dancing on the tight rope. There are times when the most melancholy man could not refrain from smiling at their playful absurdities. It is remarkable, that most of them are fond of mustard, tobacco, and even snuff, which last they eat greedily without seeming to suffer the least inconvenience. By their aptness to imitate whatever they see done, they are often ensnared and caught ; for a man will sometimes with this view go out to their haunts, and dip his hands in cups filled with water or honey, and smear his face for some time, while they are looking on—then leaving similar vessels containing bird lime, or some other viscous matter, he retires for a little to a hiding place. The monkeys immediately approach the cups, and, attempting to perform the same ceremony, get themselves blinded and entangled by so doing. The various kinds of them are the prey of leopards and other species of the feline tribe, as well as of serpents, some of the larger of which pursue them even to the tops of trees, and, by means of their extensible jaws, swallow them entire.

3. The most remarkable animal of the ape kind is the *ourang outang*, or wild man of the woods, found in the lonely regions of Africa and some parts of the East Indies. These creatures, when full grown, are said to equal or even surpass man in stature and strength, and their appearance very nearly resembles the human form. In some places they are tamed and taught to perform various menial offices, as pounding

in a mortar, or fetching water in small pitchers, which they carry on their heads, but suffer to fall, if not soon taken from them at the door of the house. They have been observed in Africa, when the mountain fruits are exhausted, to descend to the sea coasts, to feed on shell fish, particularly on a large species of oyster which commonly lies on the strand with its shell open. Fearful, however, of its closing on their paws, they introduce a pretty large stone between the valves of the shell, and then drag out its contents and devour them at leisure. Though these animals are able to imitate several of our actions and gestures with a certain degree of facility, they cannot be taught the use of articulate speech ; and, in respect of intellect and sagacity, they are probably much inferior to the beaver, the dog, the horse, or the elephant.

4. The *pigmy apes*, about the size of a cat, are sprightly and playful, and express pleasure by incessant chattering. Like others of their family, they often congregate in numerous bands to pillage gardens and plantations, in which they are apt to commit great havock ; and, when engaged in these plundering expeditions, they station a sentinel on the summit of some adjoining rock, or on the top of a tree, who gives them notice of danger, and whose shriek is the signal of instant retreat to the whole company. The Arabs are said to catch them and fatten them for food, as we would fatten sheep ; and the native American tribes eat the flesh of almost all kinds of monkeys.

5. Of the monkey tribe some are as large as greyhounds, and some as small as rats. Their limbs are generally strong, and their agility astonishing. Although burdened by their offspring clinging to their backs, they will leap from one tree to another, and

secure their hold among the branches with certainty. The negroes consider them to be a vagabond race of men who are too indolent to construct houses or to cultivate the ground, and who do not chuse to speak lest they should be made to work. What are called *baboons*, have a long snout, are strong built, and have an aspect not less grotesque than formidable. When taken very young, at the Cape of Good Hope, they are taught to guard the house like a watch dog—a duty which they will perform with great punctuality. In the mountainous districts about the Cape, these animals, when they observe any single person resting and regaling himself in the fields, will sometimes cunningly steal up behind, snatch off whatever they can lay hold on—then, running to a little distance, will turn round, sit erect, and, with the most arch grimaces, devour it before the owner's face. They frequently hold it out in their paws as if to offer it back again, and with such ludicrous gestures, that although the plundered person probably loses his dinner, he seldom can refrain from laughing. This, among various other anecdotes which are related of the monkey tribes, seems to prove that they are not wholly destitute of a sense of humour, though it is usually of a satirical or mischievous kind.

6: *Bats* are creatures which, like other quadrupeds, suckle their young ; and, though they have wings and can fly about, they can hardly claim any alliance or kindred with the feathered tribe ; for they have neither feathers nor beak ; but their body is covered with hair, and their mouth is furnished with teeth. They do not produce eggs, like birds ; nor do they resemble them in any respect, except that of being capable of moving about in the air, by means of an extremely thin and light membrane, which connects the fore and hind legs.

and extends from one shoulder entirely round the body to the other. Their eyes are very small ; and it is an extraordinary fact, that the loss of sight does not prevent them from flying about and avoiding obstacles, to all appearance, as readily as when they retain the powers of vision. During their most active season. they conceal themselves in the day time in holes of caverns or old buildings ; whence, on the approach of evening, they sally out in search of gnats and flies, and various kinds of moths which then swarm in the air. Their mouths are very wide, to enable them to catch their prey with facility. They continue through the winter in a state of torpor, in some dark and dreary abode, and are often found suspended in large clusters together. The *common bat* is like a mouse in the shape of its body, and in its size, as well as in the hair and skin. The *spectre bat* of South America is about seven inches long, and the extent of the wing-membrane two feet ; and the *vampyres* are some of them a foot in length, with a membrane, when expanded, even six feet. These larger bats are said to be very fierce, biting violently, and often sucking the blood of cattle, horses, and mules, when they are asleep in the fields.

7. The *hedgehog* is remarkable for the means of defence with which it is provided. Being naturally inoffensive and timid, all its precautions are only directed to its own security ; and, in cases of danger, it rolls itself up into a ball, bristling with spines so sharp and strong, that few animals have the power of subduing them. Such is the muscular force with which it can keep itself sheltered under its coat of prickles, that one will sooner tear than uncoil it, unless by plunging it in water, when it swims with considerable ease. *Porcupines* are another tribe of animals, whose bodies are

defended by hard and sharp spines, some of which measure from nine to fifteen inches long, and are all complete quills, variegated with alternate black and white rings ; and the creature can raise or depress them at pleasure. The porcupine, like the hedgehog, is gentle and inoffensive, never acting as the aggressor ; but, if roused to self defence, even the lion scarcely dares to attack it. Its prickles inflict severe, though not poisonous wounds ; and a dog, which has come in contact with them, will not return to the charge.

8. The *badger* or *brock*, is naturally indolent and harmless, but is capable of defending himself against beasts of prey, and inflicts desperate wounds on his adversaries. Badgers are often taken by a person fastening a sack at the mouth of their den, when they go abroad in the night to search for their food, and another person beating round the fields with a dog in order to drive them home. As soon as the man who is watching at the hole, perceives that one has run in for refuge, he seizes the mouth of the sack, ties it up, and carries it off. This method of taking them is called "sacking the badger." Under the tail of this animal is a receptacle, in which is secreted a white fetid substance, which gives him a most unpleasant smell. Its flesh however is eaten, and the skin, dressed with the hair on, is used for pistol furniture, and pendant pouches for our Highland soldiers.

9. The *glutton*, which has its name from its voracity, is found in the north of Europe and Asia. It is about three feet in length, and has much the manners of the bear ; but, though in fierceness little inferior to the wolf, it is very capable of being tamed. Most quadrupeds which it ventures to assail, except the beaver, outstrip it in its course ; but it lurks in the branches

of trees, to surprize the rein-deer and other animals as they pass ; waiting with great patience the occurrence of its prey, and darting on it with unerring aim. Its flesh is tough and unsavoury ; but the animal is hunted on account of its skin, which shines with a peculiar lustre and reflects the light like damasked silk.

10. The common or *brown bear* is a heavy looking animal, not naturally voracious, but very fierce when he is attacked and wounded. Of all coarse furs, that of the bear is the most valuable : its skin is used for all the purposes of strong leather. Its flesh is considered a savoury and excellent food—the fat is employed as a remedy for swellings and rheumatism—and an oil prepared from it is adopted as a means of making the hair grow. It is a solitary animal, inhabiting the most retired parts of the forest and passing the winter in a state of repose and abstinence. It may be rendered tame, though not without some difficulty ; and is often taught, by a cruel mode of education, such as setting its feet upon heated plates of iron, to dance, and to perform various tricks, to entertain the multitude. The polar or great *white bears*, are savage and powerful animals, and abound in the Polar Sea, where they are seen on the sea shore, and often on ice floats several leagues from land. Their usual food consists of seals, fish, and the carcasses of whales ; but, when on land, they prey on deer and other animals. In winter they retire and bed themselves deep in the snow, where they continue, till the return of the sun, in a state of torpidity.

11. The feline tribe of animals, of which the cat is the smallest, and the lion and tiger are the largest and strongest, are most ferocious hunters of their prey, which they go in search of chiefly during the night,

and which they seize by surprise, lying in wait till it comes within their reach, and then suddenly springing on it at a single leap. They run swiftly, and climb readily, and have sharp and formidable claws, which they can hide or extend at pleasure. Though varying in size and colour, they are nearly allied in form and disposition, being equally fierce, ravenous, and artful. A *lion* of the largest size is eight or nine feet from the muzzle to the root of the tail, which last is of itself about four feet long. The height of the larger specimens is four or five feet ; but the *lioness* is, in all its dimensions, about one fourth less than the lion, and wants the mane. The lion is of a tawny or yellowish colour : he is a native of the hottest parts of Asia, but abounds more in the interior of Africa, exercising his reign over the weaker quadrupeds. His form and gait are bold and majestic. The structure of his frame, and his astonishing movements, bespeak a singular combination of bones, nerves, and muscles, destined to act with wonderful effect in pursuing and destroying the creatures on which he feeds. Notwithstanding his portly dimensions, he is so far from appearing clumsy or unwieldy, that he may justly be regarded as a model of strength joined to agility, indicating, as it were, that he is king of quadrupeds. When provoked, he erects his mane, darts fire from his eyeballs, contracts the muscles of his cheeks and forehead into hideous wrinkles, shows his formidable teeth, and exhibits a spectacle of savage grandeur which beggars description. As he puts his mouth to the ground when he roars, the sound is equally propagated to a considerable distance on all sides, so that it is impossible to discover the precise spot whence it issues. This circumstance increasing the alarm, the frightened animals fly back-

wards and forwards, and, in the dark, they often run to the very place from which the noise proceeds and which they are so anxious to avoid. Like the tiger and other carnivorous animals, the lion has a fetid breath. His habitation is usually in the thickest part of the forest; and he is seldom seen by day, as too much light incommodes him; but, on the approach of night, he quits his den and prowls about for prey, roaring hideously, and terrifying most animals within his hearing. A single stroke of his paw will break a horse's neck—the sweep of his tail will throw a strong man on the ground; and he can carry off, with apparent ease, a middle-sized ox, or even a buffalo when lightened of its entrails. He does not openly attack any animal, unless provoked or oppressed with hunger; but, in the latter case, he is said to fear no danger and to be repelled by no resistance. His courage, however, is greater or less according to the success with which he is accustomed to employ his force. In those regions, the exclusive empire of which has been resigned to him by man, he is the most formidable of living beings. There he becomes familiar with conquest, and in course haughty and intrepid; having never experienced the power of man, instead of betraying fear at the sight of him, he boldly attacks him. Wounds irritate but do not terrify him; nor is he dismayed at the sight of numbers. A single lion of the desert has been known to attack a whole caravan; and if, after a violent and obstinate conflict, he found himself weakened, he would retreat fighting, and still presenting his front to the enemy; but, when acquainted with man and the power of his resources, he loses his natural fortitude, and is so conscious of inferiority, that, in populous districts, he has been seen to fly before women and children. His

usual method of taking his prey, is to spring or throw himself on it with one vast bound from the place of his concealment, to the distance of 18 or 20 feet. When enraged or goaded by famine, he rears his mane and beats his tail against his back and sides, and then it is extremely hazardous to approach him; but when the mane and tail are at rest, and the animal is in a placid mood, travellers may generally pass pretty near to him, in perfect safety. The female, though weaker, and for the most part more timid than the male, is more ferocious than he, in defence of her young; knowing no danger, but destroying every animal that comes in her way, and carrying it reeking to her offspring. When attacked in their presence, she seems to be insensible to her own wounds, and fights with fury ungovernable, till she either save her progeny or perish in the conflict.

12. The *tiger* is a native of Asia, chiefly frequenting the hot climates of India and the Indian islands, lurking in jungles and thickets, from which it issues to spread its ravages all around, attacking the flocks and herds, unterrified by the sight or resistance of man, and closing even with the lion in such fierce encounters, that the combatants have been known to fall together. So prodigious is its muscular strength, that it is capable of carrying off a dead buffalo, of nearly double the weight of a common ox. The prevailing colour of the body of the tiger is a deep tawny, or orange yellow—the face, throat, and lower part of the belly, are nearly white—and the whole is traversed by numerous long black stripes, forming a bold and striking contrast with the ground colour. He is thus possessed of a beautiful form, with a most ferocious, cruel, and untameable disposition. In his native wilds, he frequents the banks of rivers and streams, where he conceals himself from

view, and springs on his prey with a tremendous roar—if he miss his aim, he is apt, like the lion, to shrink away without repeating the attempt; but, if he succeed, he carries off his victim and tears it in pieces, after having first plunged his head into the body, and quaffed large draughts of blood, his thirst for which is not easily allayed. The rage of the tigress, when robbed of her young, knows no bounds; but, braving every danger, she will pursue the plunderer to the seashore, or into the gates of cities; and when the hope of recovering her offspring is lost, she expresses her grief and indignation by the most fearful howlings.

13. The *panther*, the *leopard*, and the *ounce*, resemble the tiger in their manners and disposition—their bodies are also marked in a certain degree like his (except that they are spotted, while his body is streaked), and, on account of their furs, the skins of these animals are all very valuable. The *lynx* is another of the same rapacious tribe, about the size of a moderately large dog, and is noted for its clear and brilliant eyes. Its sight is remarkably quick, and it perceives its prey at a great distance. It resembles the cat, but in a state of captivity refuses to be tamed. It resides in the northern forests, feeding on ermines, weasels, and squirrels, which it hunts and pursues on the tops of the trees; or, watching among the branches, the approach of the hare, fallow-deer, and other animals, it darts suddenly on them, seizing them by the throat and sucking their blood, after which it abandons them and goes in quest of fresh game.

14. The *wild cat* is larger and stronger than the domestic kind, and has a much longer fur. It is partial to hilly and wooded tracts, where it preys on birds, hares, mice, and a variety of other animals, which it

seizes by surprize. It sometimes attains to a very considerable size ; and its strength is so great as to render it no despicable enemy. In England, it was formerly reckoned among the beasts of chace ; and, though the race is nearly extirpated in the southern parts of the island, several of the mountainous districts of Scotland and Ireland still afford them harbour, in considerable numbers. The *cat*, in a domestic state, is very serviceable in banishing rats and mice and other noxious animals from our houses and granaries. The young kitten is particularly playful ; but, as it grows up, it gradually loses its sportive habits, and discovers a selfish, suspicious, and treacherous disposition. Cats have no delicacy of scent like the dog, but hunt by the eye ; neither do they properly pursue, they only lie in wait and attack their prey by surprize ; and often, when their belly is full, they will cruelly sport with the creatures which they have caught, and, instead of putting an end to their sufferings, keep them in torment for a long time. It is not strictly true that they see in the dark ; but such is the peculiar structure of their eyes, that they see with much less light than most other animals. They drink frequently, eat slowly, and are peculiarly fond of fish. The operation of licking their fur and washing their face and neck, is said to be indicative of changes in the state of the atmosphere ; and their purring is expressive of their contentment and happiness.

16. The *dog* is an animal exceedingly docile and intelligent ; he is also most faithful to his master, accompanying him in his journies, guarding his property, and defending his person to the utmost of his power. The fox and the wolf, which also belong to the canine tribe, are extremely wild and ferocious ; but the dog, as we find him civilized and accustomed to live with

men, is possessed of every amiable quality. He is gentle, obedient, submissive, and faithful; and these dispositions, joined to his almost unbounded sagacity, justly claim the esteem of mankind. His vigilance and fidelity fit him for protecting our goods, and his swiftness and his acuteness of smell, gain him employment in hunting. There are many varieties of the species produced by the influence of climate, food, and education; but the *shepherd's dog* is thought to be the original animal. The *mastiff* is a strong dog, with a large head, a bold countenance, and pendant lips on each side. The *bull-dog* resembles the mastiff, but is smaller, with a smaller snout, and a more ferocious aspect; it fights with the greatest obstinacy, and will die rather than quit its hold. The *terrier* is expert in killing rats, weasels, badgers, and such like; and in discovering foxes and forcing them from their coverts. The common *greyhound* is remarkable for its slender shape, long snout, and swiftness. It wants the faculty of quick scent, and follows the chase by the eye. The *pointer*, with a longish muzzle, and flat, long, large hanging ears, is chiefly employed in finding partridges and other game. Every kind of dog can swim, but the *water spaniel* excels in that respect. They all run round when about to lie down; and, when fatigued, they do not sweat, but loll out their tongue. Their young whelps or puppies are commonly blind, when brought forth, and cannot open their eyes till the tenth or twelfth day.

16. The *fox* is an animal noted for its cunning, and is found in all the northern and temperate regions of the globe. He has a broad head, a sharp snout, ears sharp and erect, a body well covered with hair, and a straight, bushy, and somewhat pointed tail—his pre-

dominant colour is yellowish-brown. He sleeps much during the day, lying, like the dog, in a round form. His scent is exquisite, and his cry sharp and quick. There are several passages in and out of his den or hole, for escape ; and he never runs directly forward when hunted, but makes a great many doublings, turnings, and windings ; and, when in danger of being taken, he emits such a smell from behind, that the hunters can hardly endure it. His lodge is seldom remote from the habitations of man, and often in the neighbourhood of some farm-yard or village. He listens to the crowing of the cocks, and the cries of the poultry, to which he is a most inveterate foe ; he scents them at a distance, selects his time with judgment, conceals his road, as well as his purpose, slips forward with caution, sometimes even trailing his body, and seldom makes a fruitless expedition. On his entrance into the court-yard, he puts all to death without remorse, and retires softly with his prey, which he conceals under herbage, or carries off to his kennel. In a few minutes he returns for more, which he bears away or conceals in the same manner, but in a different place ; and thus he proceeds, till the progress of the sun or some movement perceived in the house, warns him that it is time to suspend his operations and to retire to his den, Young hares and rabbits likewise become his spoil ; and, in default of other victims, he makes war on rats, field-mice, toads, and moles, of which he consumes great numbers, and with which, like the cat, he plays before he devours them.

17. The *wolf* is usually of a pale grey colour, with a cast of yellowish brown, but varies in its shadings, in different parts of the world. Though in appearance and habits, nearly related to the dog, it is distinguish-

ed by its superior size, its more muscular and robust body, and the greater breadth of the upper part of the face ; at the same time that its whole form is longer, and the oblique position of its eyes, the green colour of its eye-balls, and its coarser coat, give it an air of greater fierceness. It is endowed with great strength, and can bear away a sheep in its mouth and yet outstrip the shepherd. It bites fiercely, especially when its victim is incapable of making resistance ; for it is wary, and even timid, with a formidable adversary. It has a quick ear, a penetrating eye, and an exquisite sense of smell—for it scents carnage at the distance of a league, and traces living animals though removed from them by a long interval. Wolves have long since been extirpated in Britain and Ireland, but frequent the woods of many parts of the Continent of Europe. Like most ferocious animals, they can bear hunger for a very long time ; but at last, when the sensations of hunger become imperious, they are ravenous and desperate, and will attack children and even men, as well as horses, and cattle of all kinds.

18. The *jackall* is very generally diffused in Asia and in many extensive districts of Africa. The length of its body is about 30 inches, and of its tail eleven. The neck and back are grey-yellow, the under parts of the body of a light reddish-yellow, and the shoulders and thighs are externally of a fox-red. In their natural state, they associate in packs, from about 40 or 50 to 200, and they hunt during the night, in full cry, animals of the antelope tribe. They devour poultry and lambs, ravage the streets of villages and gardens near towns, and are even said to destroy unprotected children. If fresh animal prey is not to be met with, they will greedily disinter the dead, and shrink not

from consuming the most putrid bodies. Their howlings in the night are loud and hideous ; for, when one commences, the whole troop exert their lungs and join in one general yell. All the beasts of the forest are roused by the clamour ; and the lion and others receiving it as a signal for the chase, pursue such timid creatures as fly from the noise. From this circumstance it is, that the jackall has been termed the lion's provider.

19. The striped or common *hyæna* is about the size of a large dog or wolf, and resembles the latter both in form and disposition. It is a wild and solitary animal, inhabiting caverns and rocky recesses in Syria and Barbary, and many other parts of Africa. Its cry is very peculiar, beginning with a moaning like that of the human voice, and ending with a hideous and violent bellowing. Its disposition is particularly savage ; when deprived of other prey, it violates the repositories of the dead ; nor will the sight of man, or the report of fire-arms, deter it from prowling about a dead camel or other carcase. Disgusting and dreadful as wolves, jackalls, *hyænas*, and such like animals are, they are not without their use ; for they contribute, especially in hot countries, to the health of the human race, by preventing the air from being loaded with noxious effluvia, generated from carcasses that would otherwise be left to rot on the soil, and to scatter around them disease and death.

20. The *opossum* is remarkable for having a large cavity or bag, at the lower part of the belly, which can be opened or closed at pleasure, and in which the young, immediately after birth, are either placed by the parent animal, or instinctively lodge themselves. In this asylum, they have easy and constant access to

the teats, and are transported by the dam from place to place. The creature is about the size of a cat ; and, from its extraordinary tenacity of life, it is a common saying in North Carolina that, “ if a cat has nine lives, the opossum has nineteen.”

21. The *weasel* or *whitrat*, as it is called in Scotland, is the smallest of its tribe, not exceeding $2\frac{1}{2}$ inches in height, nor $7\frac{1}{2}$ in length from nose to tail. Its throat and belly are white, and its body above is of a tawny brown. It is particularly destructive to young birds, poultry, and rabbits ; and it sucks the contents of eggs with great avidity. To rats and mice it is a more deadly foe than the cat itself, as it pursues them into their holes and kills them after a short resistance. It is related that an eagle, having seized a weasel, mounted into the air with it, but was soon after observed to be in great distress. For his little enemy had so far extricated itself, as to be able to bite him severely in the neck, which brought the bird to the ground, and gave the weasel an opportunity of escaping.

22. The *ferret*, of a pale yellow, is about 14 inches in length. It was originally imported from Africa into Spain, for extirpating the rabbits which abounded there, and to which its enmity is inveterate. It requires to be kept warm, and is employed chiefly for dislodging rabbits ; but, for that purpose, it is muzzled when admitted into the warren, else it would not dislodge them but kill them and suck their blood in the hole.—The *ermine*, which is generally white, and the *sable* of a brownish black, both belong to the weasel tribe and their furs are particularly valuable.—The *pole-cat* or *foumart*, about 17 inches long, is a well known species, active, bold, and nimble. When running, its belly seems to touch the ground ; and, in

preparing to leap, it arches its back, so as to enable it to spring with the greater force. It is so fierce and bold that it will defend itself against a dog with great spirit, attack in turn, and fasten on its adversary's nose, with so keen a bite, as frequently to compel him to desist. Its odour is proverbially offensive, and when the creature is heated or irritated, highly fetid. Even dogs reject its flesh, and its fur yields a very inferior price.

23. The *otters* differ from the weasels, by living much in the water, whence they derive their principal subsistence. The common otter is brown, with naked feet, and a tail as long as the body. The length of its head and body together is about 3 feet 3 inches. Its eyes are placed nearer the nose than is usual in quadrupeds, and this affords it a particular advantage when lurking at the bottom of a lake or river for its prey. In place of a heel, there is a round ball under the sole of its foot, by which its track, termed its *seal*, is easily distinguished in the mud or snow. Though sly and cunning, otters are also very fierce; and, when attacked, will defend themselves with vigour and courage to the last. When treated with assiduity and perseverance, they may, however, be tamed and even trained to fish for the supply of the table, as is practised in some parts of Sweden.

24. The *mole*, a well known subterraneous animal, has its structure most admirably adapted to its habits and wants. It has five toes on each foot; the palm of the fore feet is so broad that it looks like a hand, and the nails thereon are stronger, larger, and broader, than in any other animal of the same size. By means of its paws and fingers, which are also for its greater convenience in digging, inclined to the sides, a mole

has been known to cover itself completely, even on a gravelly and hard road, in less than five minutes. It is not blind, as was often supposed, but its eyes are very small and suited to the life which it leads. Its tail is short, its fur exceedingly fine, and fitted to facilitate its passage below ground ; and its whole natural history, in a word, very strikingly displays the wisdom and contrivance of its Creator.

25. The *shrew-mouse* is one of the smallest of European quadrupeds, and is a common inhabitant of our fields and gardens. In some respects, it has an obvious affinity to the mole, particularly in the shape of its head, the smallness of its eyes, and the circumstance of its burrowing under ground. It subsists on insects, worms, dead animals, and sometimes corn. Its voice is a shrill disagreeable whistle, whence probably the metaphorical sense of the word *shrew* ; and it diffuses such a powerful smell of musk, that, though cats kill it, they will not eat it.

26. *Rats* and *mice* are well known animals and extremely prolific. Were it not for this, the race of mice in particular, would speedily be exterminated, on account of their weakness and the numerous and powerful enemies which they are fated to encounter, as the weasel, pole-cat, owl, &c. and especially the cat, to say nothing of the various devices of human ingenuity. The mouse is fearful by nature, but familiar from necessity ; and, indeed, could it be viewed without prejudice, it must strike us as an elegant little creature, with a soft and sleek skin, lively eyes, limbs delicately formed, and movements at once nimble and graceful. The brown rats were unknown in Britain till about 1730, but they have since that period multiplied to such a degree, that they are now much more common than the

black ; which last kind, from their superior strength, they have almost extirpated. They prey on eggs, poultry, and game of every description ; during summer, they reside chiefly in holes on the banks of rivers, ditches, or ponds ; but in winter, they repair to the farm-houses, where they devour much grain, and damage even more than they devour. The water rat never frequents barns or houses, but burrows on the banks of rivers, and feeds on fish, frogs, and insects. The lemming is a species of rat found in Lapland and Norway, remarkable for occasionally migrating in immense multitudes from their native mountains into the plains, where, like a pestilence, they destroy the productions of the earth, and often terminate their course in most murderous conflicts with one another.

27. The *squirrel* tribe are remarkable for the liveliness of their dispositions, the quickness of their motions, and the general beauty and neatness of their appearance. They climb trees, and spring from branch to branch, with astonishing agility. Some of them are furnished with hairy membranes, which enable them to leap from one tree to another. But, though from this circumstance, they are called *flying squirrels*, they are incapable of continuing their volant motion in the manner of bats. The tails of all the tree squirrels are very long, bushy, and light ; and, in the extensive leaps which they take, their tail seems to serve the same purpose which the feather does to an arrow ; for it balances the body, and makes their motion through the air much more steady than it would otherwise be. The greater number of the species live almost entirely in woods, on vegetable food, particularly nuts, and other fruits ; but others burrow in the earth, and are therefore called ground squirrels. The skins of all the

species are considerably valued as fur ; and their flesh is a very palatable food.

28. The *hare* is to be found in almost every country, from the torrid zone to the vicinity of the poles. Many and wonderful are the kind provisions of nature for the preservation of this timid and harmless race ; for though the hare is, on the one hand, exposed to the attacks of almost every beast of prey, it is on the other, abundantly fruitful ; and, if often pursued, it is also furnished with various sources of evasion and escape. It is quick of hearing, and possesses the sense of smell in a pre-eminent degree—its eyes are prominent, and so situated, that it can observe, without much motion of the head, a whole circle ; and the eyes are never wholly closed during sleep. The doublings of its course, when pursued, are familiar to every sportsman ; and from the extraordinary muscularity of its limbs, it can sustain the fleetness of its course for a considerable time ; while the greater length of the hinder legs gives it such a decided advantage in ascending, that when started, it always makes to the rising ground. Its near approach in colour to the soil, often conceals it from the sight of man and predacious animals ; and in northern countries, its fur frequently becomes white in winter, so as hardly to be distinguished from the surrounding snow. The *rabbit*, though so like to the hare, has a rooted antipathy to it ; and while the one depends for its safety on its fleetness, the other relies upon concealment by burrowing in the ground. The rabbit naturally affects warm and temperate latitudes—it seeks to avoid moisture, and delights in a dry sandy soil. We read that an entire town in Spain was overturned by the incredible number of rabbits which lodged under its foundations, and that the inhabitants of

the Balearic islands, apprehensive that their country would be rendered desolate by the extraordinary multiplication of these creatures, sent deputies to Rome, to implore military aid against this novel description of enemy.

29. The *beaver* is valuable for its fur, which is fine and glossy, and of a chesnut colour, and is wrought into hats, and caps, and other articles of dress. Beavers are found on the banks of rivers in the North of Europe, Asia, and America ; where they are remarkable for the ingenuity with which they construct to themselves habitations for the winter. The dams which they build across the current, and the walls of their houses, are composed of trees and branches which they cut and interweave with their teeth ; all the vacant places being filled up with clay, so that no water can pass through them. The clay is prepared with their paws ; and their tails, which are flat, oval, and naked, are used for carrying it to the proper place, and then serve as trowels for laying it on. Their houses are of a round or oval form, with a passage to the land, and another to the water ; and their winter provision, deposited in them, is the tender branches of trees, particularly the poplar.

30. The *kangaroo* is a singular and elegant quadruped, having a pouch, like the opossum, for the reception of its young. The general size is at least equal to that of an ordinary sheep—the head resembles that of a deer, and the expression of the countenance is mild and placid. The hind legs are very long, resting wholly on the ground ; and its principal progressive motion is performed by leaps—it has indeed been seen to spring over twenty feet at a bound, and this so often repeated in succession, as to rival the fleetness of

the grey-hound ; besides which, it has been known to clear an obstacle of nine feet perpendicular height. It is a native of New Holland, lives entirely on vegetables, and chiefly on grass ; and, in their natural state, these creatures are said to feed in herds of 30 or 40, one of which is generally observed to be stationed on the watch, at a distance from the rest.

31. The *sloth*, a native of South America, is in its general aspect, extremely uncouth. The body is of a thick shape, closely covered with coarse hair : it is about the size of a small dog ; and, notwithstanding its peaceful habits, appears to be always foaming at the mouth. It creeps with its belly on the ground, and can seldom travel 50 or 60 paces in a day—as it lives on the leaves and fruits of trees, it seldom quits one till it can derive no more sustenance from it ; and it usually consumes two days in climbing, and as many in descending. With the latter, however, it frequently dispenses, by rolling itself up and suffering itself to fall to the ground, its tough skin and coarse hair sufficiently securing it from an unpleasant accident.

32. The *elephant* is the largest of all land animals, being sometimes 12 or 14 feet high, and thick in proportion. His nostrils are prolonged into a cylindrical trunk, which is fleshy, moveable in every direction, and terminated by a finger-like protuberance. This wonderful organ he can shorten or lengthen at pleasure ; and, by means of it, can pick up from the ground the smallest piece of money, and untie knots, and grasp any thing so firmly that no force can tear it from him. Elephants are only found in the hot countries of the old continent ; their ordinary food is, roots, tender branches, and leaves, fruits, and grain ; they are naturally peaceable and gentle, and do not attack any person, unless

when provoked. They are very sagacious ; and, when tamed, are most friendly and obedient, distinguishing readily the language of passion, of command, or of approbation, and acting accordingly. The tuns, sacks, and bales, transported from one place to another in India, are carried by elephants. One will perform more labour than six horses ; but they require great care and plenty of good victuals. They are generally fed with rice, and one will require 100 pounds weight of it daily. An elephant at Goa, by means of a rope which he carried to his mouth and then twisted round his trunk, drew beams of wood to the place where a ship was building, some of them so large that twenty men would have been necessary to move them ; and what was most surprising was, that when other beams obstructed the road, he elevated the ends of his own beam, that it might run easily over those which lay in his way. It is said that one was directed to launch, with its head, a large ship, but the work proved superior to his strength ; and, when his master, in a sarcastic tone, bid the keeper take away that lazy beast and bring another, the poor animal instantly repeated its efforts, fractured its skull, and died on the spot. In a late war, a young elephant received a severe wound in its head ; and, owing to the pain of it, would not allow the part to be dressed, nor suffer any person to come within several yards of it. At length, by some words and signs, the man who had the care of it gave the mother of the animal sufficient intelligence of what was wanted, and the sensible creature immediately seized her young one with her trunk, and held it firmly down, though it was groaning with agony, till the surgeon had completely dressed its wound ; and she continued to perform this service every day, till the animal

was perfectly recovered. It is not unusual for the keeper of an elephant to go, with his wife, to the woods to collect leaves and branches for food to the animal, which he tethers, in the meantime, to the ground with a long chain, leaving also, perhaps, a child, yet unable to walk, under his protection. If such is the case, the intelligent animal not only defends the infant from every injury, but observes, as it creeps about, when it arrives at the extremity of his chain, and then wrapping his trunk gently round its body, brings it again into the centre of his circle. When, in consequence of an epidemic distemper, raging in one of the towns in the East, the principal road was covered with the sick and dying, extended on the ground, the Nabob of the place had occasion to pass; and it appeared impossible for his elephant to do otherwise in his passage, than to tread upon and crush many of these poor wretches, unless the prince would stop till the way could be cleared. He, however, being in haste, did not choose to do this; but the elephant, more tender-hearted than his master, without appearing to slacken his pace, and without having received any command for that purpose, assisted the poor creatures, as he went along, with his trunk, removing some aside, setting others on their feet, and stepping over the rest, with so much address and assiduity, that not one person was wounded. The tame elephants are conducted by a man who sits on their neck, and who employs as a weapon an iron rod, hooked at the end, with which to urge the animal forward; and they can travel nearly 100 miles a day, and 50 or 60 regularly, without any violent effort.

33. The *rhinoceros*, about 7 feet in height, approaches to the elephant in bulk and mass, though

apparently it is much smaller, from the circumstance of its limbs being comparatively shorter. Its horn, which is brownish, very hard, and solid throughout, and which some times measures 3 feet in length, and 18 inches in circumference at the base, defends all the fore parts of the mouth and face ; so that a tiger will more readily attack the elephant whose trunk it can seize, than the rhinoceros which it cannot face without danger of having its bowels torn out. The one horned rhinoceros is a native of several parts of India and various districts of Africa ; with its horn, it grubs up roots, and tears the brushwood on which it feeds. Its skin is very tough, thick, naked, and wrinkled, like the bark of an oak ; notwithstanding the shortness of its limbs, it is capable of running with great swiftness ; and, from its strength and thick covering, it rushes with resistless force through the woods, the smaller trees bending, like twigs, in its path.

34. The *hippo-potamus* or river horse; inhabiting the larger and shady rivers of Africa, is generally supposed to be the behemoth, described in terms of such sublimity in the book of Job. These animals, from the unwieldiness of their frame and the shortness of their limbs, are rather timid and sluggish on land ; and, when pursued, they betake themselves to the water, plunge in, and walk at the bottom, quite at their ease, though often constrained to rise to the surface for the sake of breathing. If wounded in the water, they will rise and attack boats or canoes with great fury, and upset them, or sink them by tearing large pieces out of their sides. The skin of the river horse is excessively tough and strong, except on the belly, where it is softer : it furnishes shields and bucklers to the warriors of Africa ; and the tusks are whiter than those

of the elephant ; they are, therefore, much used by modern dentists in making artificial teeth, being both harder than common ivory and not so apt to become yellow.

35. The *wild boar* and the common domestic *hog* are specifically the same ; but the wild boar is usually smaller than the domesticated, and of a dark brinded grey colour, or sometimes blackish—its snout is rather longer—and its tusks, often several inches long, are capable of inflicting the most severe and fatal wounds. The structure of the hog is obviously adapted to its mode of life ; for nature, which has destined it to grub in the earth for food, has given it prone propensities ; a strong brawny neck ; small eyes, seated high in the head ; a long snout ; a callous and tough nose ; and a quick sense of smell. Its apparent gluttony and voracity proceed from the unusual capacity of its stomach and intestines ; and its coarse and grovelling sensuality, though it may repel the human spectator, contributes to remove nuisances, and to convert the most nauseous refuse into wholesome nutriment. It, however, selects the plants, on which it feeds, with sagacity and niceness : among the grasses, it manifests a predilection to the most succulent ; and among the roots, to the most nourishing. Its extreme sensibility to wind, which has probably given rise to the popular expression that it *sees* it, denotes a more delicate organization than we are disposed to ascribe to it ; and though it generally passes for very dirty, yet when it is allowed free and suitable accommodation, it studiously keeps its hovel and sleeping place clear of filth ; and, when pigs are kept dirty, they become discontented and restless and never thrive. Their propensity to roll in mud, or in newly stirred soil, seems to arise from their eagerness

to remove the itching sensation produced by insects ; and the same uneasy feelings appear to be induced before rain, leading them, as well as poultry, to rub themselves in the dust.

36. The *camel* is one of those animals which are endowed with the faculty of ruminating or chewing the cud ; that is, of returning the food at pleasure from the stomach to the mouth, without any appearance of exertion or pain. It has two humps or protuberances on its back, the hindmost of which is the larger of the two ; but that species which is called the *dromedary* has only one hump. The structure and constitution of these creatures is admirably adapted to the climate which produces them. They can bear heat and thirst to an astonishing degree. Their feet, which are large and hooved in a peculiar style, enable them to travel, with singular ease and security, over dry, stony, and sandy regions ; and, by their strength, they can carry very heavy burdens and perform long journeys without being fatigued. In the stomach, too, they have several reservoirs which they fill with water, over and above what supplies their present thirst ; and thus they can travel longer than any other creature without a fresh supply of drink, so as in all respects to be fitted in a wonderful manner, by the wisdom of Providence, for making long journeys through the dry and sandy deserts of Africa and Arabia, where wells and rivers are seldom to be met with. Frequently, indeed, the traveller, when oppressed with drought, is obliged to kill some of his camels to save his own life, by obtaining a supply of drink from their internal reservoirs. The Arabs emphatically call their camel or dromedary “ the Ship of the Desert ; ” and the expression seems not to be misapplied, when we consider that it is the

only quadruped capable of conveying their merchandise across the burning and barren sands.

37. The *stag* is one of those innocent and peaceable animals which seem destined to embellish the forest, and enliven the solitudes of nature. The stag, hart, or red deer, whose female is called a hind, varies both in size and colour in different countries; but its mean height is about $3\frac{1}{2}$ feet, and its general colour reddish brown above, and whitish beneath. In most cases, the males only have horns; and after their sixth year, when they arrive at maturity, they shed them annually in spring; when they seek the most retired places, and feed only during the night. The annual reproduction of these appendages is astonishing, since the horn of a stag, which may weigh 25 pounds, is completely formed in ten weeks. Notwithstanding the proverbial longevity of the stag, its term of existence is not supposed to exceed 35 or 40 years. He has a fine eye, an acute sense of smell, and an excellent ear. The elegance of his form, the lightness of his motions, the strength of his limbs, and the branching horns with which his head is decorated, conspire to give him a high rank among quadrupeds, and to render him worthy of the admiration of mankind. The flesh of the fawn affords a wholesome and delicious food; the horns make excellent handles for knives and other instruments, and yield in abundance the salt which forms the basis of the spirit of hartshorn, used in medicine. The skin is dressed into leather for breeches, gloves, belts, &c.; and the tallow is converted into candles.

38. The *fallow-deer*, or common buck and doe, is much smaller than the stag; and its horns, instead of being cylindrical, are broad, palmated or spreading at the ends, and better garnished with antlers than those

of the stag—the tail is also longer and the hair brighter. The fallow-deer is usually of a brownish-bay colour, more or less deep ; but there is a spotted variety, and some have been found entirely white. They are easily tamed—they arrive at maturity the third year, and live to about twenty.

39. The *rein-deer* inhabits the colder regions of the north ; and all attempts to rear any of this tribe, in more temperate latitudes, have hitherto failed. As the camel is fitted above all other creatures for the African or Arabian traveller, so the rein-deer is given by a benevolent Creator, for the use of the Laplander, who in it finds a substitute for the horse, cow, goat, and sheep—it may, indeed, be reckoned almost his only wealth ; for the milk affords him cheese—the flesh, a savory repast—and the skin, clothing ; of the tendons, he makes bowstrings and thread—of the horns, glue—and of the bones, spoons. In winter, the live animal draws his sledge over frozen lakes and rivers, or over the snow which invests the country ; and its hoofs are admirably adapted to motion on a snowy or icy surface, their under part being entirely covered with hair, and capable of separating, so as to cover a large surface of snow, every time that the foot touches the ground, and contracting again immediately when the leg is raised, and when the width of the foot would be inconvenient. With a couple of rein-deer put to a sledge, a Laplander can travel 50 or 60 miles a day ; and, during such journeys, the creature's principal food is the rein-deer liver wort, a species of moss which is plentiful in those countries, and which they get at by scraping off the snow with their feet. The sledges in use are formed somewhat like a boat, having a back board in them for the rider to lean against. This

vehicle, which is extremely light, is nicely balanced by a careful poise of the body and hands ; while the traveller who is tied in it, like a child in a cradle, manages it with great dexterity, by means of a stick with a flat end, to remove stones or other obstructions in the way ; urging the animal at the same time with a goad, and encouraging it with his voice, and often, as he proceeds, reciting or singing one of his amatory lays.

40. The *elk*, or moose-deer, is the largest species of deer that is known—the full grown animal being about as large as a common horse, and frequently larger. It is of a timorous and gentle disposition. It inhabits only the colder countries, and subsists chiefly on grass in summer, and the bark of trees in winter. Its common pace is a quick, shambling trot, during which the hoofs clatter like those of the rein-deer. Of its skin an excellent buff leather is made, used by the Indians for tent covers, snow shoes, and the coverings of canoes ; and its long hair is well adapted for the stuffing of mattresses and saddles.

41. The *musk* is an elegant, fleet, and lively creature, having the habit of the deer tribe, but without horns or antlers. The predominant colour of the hair on the body is blackish, with fawn or even reddish tints. In the full grown males there is a small oval bag near the navel, which contains from one to two drams of a soft, unctuous, brown substance, of the most powerful and penetrating smell, and which is the genuine musk. The flesh of the young is esteemed a delicacy ; and the skins are manufactured by the Russians into bonnets and winter dresses ; but the animal is chiefly hunted and destroyed for the sake of its musk.

42. The *antelopes* form a very numerous family,

which, in general, possess considerable elegance of form, are timid, and vigilant, but lively, extremely active, and almost elastic in their agile movement. In the midst of their course they will stop for a moment, to gaze at their pursuers, and then resume their flight. In the countries which they inhabit, their fleetness is proverbial, and frequently surpasses that of the greyhound. Most of them reside in hilly countries, and some of the species associate in herds of two thousand or three thousand. The chamois (or shammoÿ-goat), is one of the few of this tribe, that are natives of Europe. It inhabits the Alps, occupying the crags of mountains in flocks of from four to eighty or one hundred ; where, with great ease and seeming indifference, they run along the rocks, leaping from one to another, so that no dogs are able to pursue them. Without much apparent effort, they climb and descend precipices, which to most other quadrupeds are inaccessible. They mount or descend in an oblique direction, and will throw themselves down 30 feet of a rock, and alight on some shelf or fragment, just large enough to support their feet. In their descent however, they twice or thrice strike the rock with their feet, to impede the velocity of their motion ; their hind-legs also bend in such a manner, as to break the force of the fall, in alighting. In the Alps, the race has been much thinned by the unconquerable perseverance of the hunters, and the demand for the skin which formed the original shammoÿ leather, so much prized for its softness and warmth. At present, however, leather so denominated is also prepared from the skin of the tame goat, sheep, and deer.

43. The *goat*, in its domestic state, is found in almost every quarter of the globe. It is stronger, more agile, more sagacious, and less timid than the sheep. It is easily

tamed, and capable of a considerable degree of friendship, but is naturally a sprightly, capricious, wandering, wanton animal, loving to retire into solitude, and to climb, stand, and even sleep on rugged and lofty eminences. The inconstancy of its disposition is marked by the irregularity of its actions: it walks, stops short, runs or leaps, shews or conceals itself, as if actuated by mere humour, and without any other cause than what arises from the natural vivacity of its temper. The flesh of the kid is by many preferred to lamb. The whitest wigs are made of goat's hair, baked and bleached; the milk is sweet and salutary; and the skin, which takes a dye better than any other skin, is particularly well adapted to the glove manufacture.

44. The *sheep*, in its most valuable or woolly state, exists in perfection chiefly in Europe, and some of the temperate tracts of Asia. When transported into very warm climates, it loses its peculiar covering and appears coated with hair, having only a short wool next the skin. In very cold countries, again, the external part of the wool is observed to be harsh and coarse. The sheep is a gentle, timid, and inoffensive creature, and is of the most extensive utility to man; affording us by its flesh, called mutton, excellent food, and by its wool (the fleeces of which are shorn off the live animal yearly), we are furnished with clothing; and the skin, when stripped of the wool and tanned, is in great request, particularly by bookbinders and saddlers; the entrails, also, are converted into strings for various musical instruments. Although, on account of its various and important uses, the sheep is much indebted to human care for its preservation and diffusion, yet it is by no means destitute of courage or devoid of

every art of self-preservation. Among those numerous flocks which roam on the mountains, and are left in a great measure to their own resources, a ram or a wether will boldly attack a single dog, and often prevail against him. When danger is more urgent or alarming, recourse is had to the collected strength of the whole flock ; on such occasions, they draw up in a compact body, placing the lambs and ewes in the centre, while the males take the foremost ranks and keep close by one another. In this attitude they wait with firmness the approach of the enemy, and when the aggressor advances within a few yards of the line, the rams dart on him with their horns with such impetuosity as to lay him dead at their feet, unless he betakes himself to flight ; so that against the attacks of single dogs and foxes, they are, when in this situation, perfectly secure. The hardiness with which the sheep endures great severities of weather, its prescience of an impending storm, its fondness of jingling sounds, and its decided social propensities, are obvious to the most ordinary observer.

45. The domestic *ox*, under various modifications, is found in almost every corner of the world, peacefully grazing in meadows, and preferring those which are sheltered and which yield the richest and most succulent grass. They usually lie on their left side, sleep little, awaken with the least noise, and drink in the same manner as horses. When feeding, they eat very quick and soon fill their first stomach, after which they lie down and ruminate, or chew the cud. Naturally, the bull or male is a fierce and terrible animal ; but he may be rendered mild and tractable without diminishing his strength ; and then, under the name of an *ox*, he is of great use from his large size, slow motion, and

patience of labour, in cultivating the fields. The *cow* has a more capacious udder, and longer and thicker teats, than the largest animal with which we are acquainted—she has four teats, while other ruminants have but two—she also yields the milk freely to the hand, which most other quadrupeds will not do; so that the cow, in its faculty of giving, in such abundance and with so much ease, the contents of its udder, which constitute excellent nourishment for the human species, affords a striking example of the subserviency of the inferior animals to the benefit of mankind. The milk of the cow is preferred, for food, before that of any other animal; the cream of it is churned into butter; and cheese, another article of food, is prepared of curdled milk, separated from the whey and afterwards dried for use. The American *bison* or buffalo, is another species of ox, large, fierce, cruel, and bold, of a brownish colour, with the forehead grey or white, the horns thick and short, and the tail somewhat naked, with the tip of it slender and hairy. The Indian buffalo has the horns long and erect, semilunar and wrinkled—it is naturally fierce and intractable, but may be tamed, and is much employed in Persia, and other countries of the East, for the purposes of labour. Two domestic buffaloes, yoked or rather chained to a cart, are able to draw as much as four strong horses; and they are generally conducted by means of a rope attached to a ring which is thrust through their nose.

46. The *horse* is a noble and invaluable quadruped, remarkable for his elegance, grace, and usefulness. In various parts of the world, multitudes of the race are found to roam at large; but, of all those countries in which he runs wild, Arabia produces the most beautiful breed, and also the most generous, swift, and per-

severing. In Britain, by a judicious mixture of the several kinds, the most valuable qualities of this noble animal have been cultivated to the greatest advantage. In the annals of Newmarket, may be found instances of horses, which may be said to have outstripped the wind. Thus the celebrated Childers ran four miles in 6 minutes and 48 seconds, carrying at the same time a weight of 9 stones and 2 lb. The horse is strictly speaking an herbivorous animal ; and, if properly treated, he may live to 40 or 50 years—there is a grandeur in his general aspect, and complete symmetry and proportion in the different parts of his body. He erects his head, as if willing to elevate himself above the condition of other quadrupeds ; his eyes are open and lively ; his ears are handsome and of a proper height ; his mane adorns his neck, and gives him the appearance of strength and boldness. The war-horse delights in the noise and tumult of arms, and seems to feel the glory of victory ; the race-horse exults in the chace, and his eyes sparkle with emulation ; while the draught-horse submits to the heaviest loads and every possible drudgery. In short, in whatever way this creature is employed, his qualifications are calculated to command the admiration and even affection of his owner ; for, while he is bold and intrepid, he is docile and tractable ; he yields to the hand, and seems to consult the inclination of his rider, and in some measure, resigns his very existence to the pleasure of man. How kind is our Creator in providing us with such an animal ! and how barbarous and cruel is he, who can abuse and ill treat a creature so willing and well fitted to serve us, and so very handsome and noble, as the horse is.

47. The *ass*, from its large head loaded with hair,

and its eyes distant from each other and sunk into the head, has an air of stupidity which is become proverbial ; but in many parts of Asia, in its native wilds, it is far superior both in point of beauty and vivacity, to the dwindled and dejected appearance which it exhibits in our northern climates, and in habitual servitude. The wild ass stands higher on its limbs than individuals of the domesticated breed, and its legs are more slender in proportion—its hair is very fine, light-coloured, soft and silky—it has all the fleetness of horses ; and neither declivities nor precipices can easily retard its career. But after being doomed to bear its first load, its swiftness seems to forsake it ; and it soon contracts the stupid looks and the dulness, for which it is noted. To the peasants, however, these animals should seem to be more desirable than horses, because they not only have greater proportionate strength of body, and are more sure-footed, but also because they are infinitely more healthy, and hardy, and kept at much less expence. The thistle and plantain, which generally grow in waste places, and along the sides of highways, will afford to the ass a welcome feast, at the close of his daily toil. He does not neigh like the horse, but brays in a very disagreeable manner, and the she-ass has a more shrill and piercing cry, than the jack-ass ; but they seldom bray, unless when pressed with hunger or love. The *mule* is longer lived than either the horse or ass, less liable to disease, and more robust and hardy. It has become proverbial for obstinacy, probably, because it resists ill treatment with firmness, and is not easily compelled to deviate from the path which it has marked out for itself. It is, however, extremely sure-footed, and, in most cases, the best judge of its own movements. In making their way down the dangerous

rocks of the Alps and other mountainous districts, the prudence and dexterity of these animals have been often remarked, and the traveller generally commits himself to their management with perfect confidence ; for they will put their heads over the edge of the precipice, and examine with anxious circumspection every possible way by which they can descend, and at length are sure to fix on that, which, upon the whole, is the best.

48. The *zebra* is a native of Africa, which, like the horse and the ass, has the hoof undivided—its manners and its size are similar to theirs, but it is of a wilder disposition, restless, and obstinate, and has rarely been made to submit to the bridle. Its body is of a pale buff colour, regularly and elegantly striped with black or blackish-brown ; and the large herds of them which assemble in the day time, in the extensive plains of interior Africa, by their liveliness and beauty, cheer and adorn the dreariness of the surrounding scenery. They abound in some of the districts near the Cape of Good Hope, but hitherto they have not been successfully trained to the saddle or the yoke ; though, perhaps, if caught young and reared with kindness, they might be rendered subservient to domestic purposes.

NATURAL HISTORY.

CHAPTER III. BIRDS.

SECTION 1. Birds are a beautiful and lively race, which adorn our forests, amuse us in our walks, and shut out solitude from our most gloomy retreats. They are furnished with two feet, and are covered

with feathers and provided with wings. Every part of their mechanism seems completely adapted for the improvement of their flight—their bones being light and thin, and the muscles, by which they move their wings, being particularly large and strong. The quills of the feathers are at once stiff and hollow, combining the advantages of strength and lightness; and, by means of a supply of oil at the extremity of its body, the bird is enabled to dress its feathers and render them as impervious to the water, as, by their structure, they are to the air. The stock of this fluid is, however, proportioned to the necessity of its consumption, and is, therefore, most abundant in such birds as nature has directed to live upon the water.

2. The *ostrich* is the largest of all birds, often measuring upwards of 8 feet in height. In its general figure it resembles the camel, and forms a sort of link between the classes of quadrupeds and birds, uniting in itself the properties of both. As the bat is a flying quadruped, so the ostrich is a running bird; and its wings are not adapted for flight, the feathers being lax and waving, and the webs on both sides being equal and incapable of locking into a compact whole. Its wings, when it runs, which it does with the greatest speed, keep working like two arms, with a motion corresponding to that of its legs; and, when moving in large flocks, these birds, at a distance, have been mistaken for a body of cavalry. They are found in the sandy and parched solitudes of Africa. They live on grass, fruits, and grain, but will eat almost any thing, and gulp down leather, hair, wood, plaster, and such like substances, without any seeming uneasiness. The eggs of the female are very large, hard, and heavy, and are reckoned a delicate article of food. It has been

commonly believed that the mother, after confiding her eggs to the sand, leaves them to be hatched by the heat of the climate; but it is found that she always carefully broods over them by night, though she sometimes forsakes them by day, there being less necessity in burning sands for her continual sitting on them. There is said to be also a certain number of eggs, always placed near the nest, which the birds do not sit upon, and which are designed for the first nourishment of the future progeny.

3. Birds of prey are distinguished by their hooked bill and claws, the width of their nostrils, the largeness of their head, the strength of their muscles, their piercing vision, and their power of elevated flight. Of this tribe is the *vulture*, which has its head without feathers, or only covered with a very short down. The *condur*, or great vulture of the Andes, measures 10 or 11 feet in breadth when the wings are extended; it preys both on living and dead animals, marking, with wonderful sagacity, its victim at a distance, and pouncing on it with astonishing boldness. A couple of these birds will seize on a heifer, and first picking out its eyes, and tearing out its tongue (with which operations they always begin), will then proceed to devour the entrails, and the flesh of the carcase, leaving the bones as if they had been scraped with a knife. When gorged, they are too heavy and indolent to fly; and then, the Indians frequently capture them in nooses. Vultures seem to be among birds, what the jackall and hyæna are among quadrupeds, carrion devourers, commonly preferring dead to living prey, and feeding, with delight, on the most filthy substances. They may, indeed, be considered as a kind of scavengers, wisely appointed by providence, for clearing away dead ani-

mals, which, in hot climates, would otherwise putrefy and breed disease.

4. The *eagle*, unlike the vulture, has his head covered with feathers ; and, unless violently pressed by hunger, does not stoop to carrion. Some of the species prey on the smaller quadrupeds and birds ; while others pounce upon fishes, and some attack only reptiles and insects. As the lion among quadrupeds, so is the eagle among birds. From its stately appearance, and the altitude of its flight, it was called by the ancients the celestial bird. Its figure in gold or silver, placed on the end of a spear, was the military ensign of the Romans and of the Persians ; and it has been adopted, in modern heraldry, as an emblem of power. The royal or golden eagle is pretty generally scattered over the world. It occurs in the mountains of Britain, but not so commonly, as is generally believed ; for the osprey is often mistaken for it. In a clear sky, the royal eagle will soar to the greatest height of all the feathered race, his wings stretching at the same time to between 7 and 8 feet. When far aloft, and no longer discernible by the human eye, its cry, which, in that situation, has been compared to the squeaking of a puppy, may still be heard ; and such is the wonderful acuteness of its sight, that, from the same elevation, it will mark a hare, or even a smaller animal, and dart down upon it, with unerring aim. It is said that a peasant once got a comfortable subsistence for himself and his family out of an eagle's nest ; and that he protracted the assiduity of the old birds, by clipping the wings, and thus retarding the flight of the young ones, as also by binding the latter, so as to increase their cries, and thus stimulate the urgency of the parents to supply their wants. It was lucky for him, however,

that the old ones did not happen to encounter him, as their resentment might have proved fatal ; for a single flap of their wing has been known to strike a man dead in an instant. An Irish peasant, who had determined to rob an eagle's nest, on one of the islands of the Lake of Killarney, swam over for that purpose, when the old birds were gone ; but, on his return, while still up to the middle in the water, they fell on him and killed him on the spot, and rescued their offspring. The *sea eagle* or *osprey* chiefly haunts the sea coasts and the vicinity of lakes and rivers. It is of a grey-brown colour, spotted with darker brown above, and is not unfrequent in Scotland and the Orkney Islands, where it is known by the name of the *erne*. Though it can neither swim nor dive, it pounces with great rapidity on fish, as they happen to come near the surface of the water, falling down on them like a lump of lead with a loud sousing noise and scream, carrying them off in its talons, and devouring them in some place of security. In attempting to catch overgrown fish, however, it is sometimes drowned, being dragged forcibly under water when unable to disengage its talons.

5. The *hawks* have been denominated *noble* birds of prey, because most of them are endowed with a certain degree of docility, and are capable of being trained to the diversion of falconry, or the catching of wild fowl, which, in former times, was so common an amusement, that a gentleman of high birth scarcely ever appeared abroad without his hawk. But falconry has now given way to the more certain service of the gun. The flight of a strong falcon is wonderfully swift. One that belonged to Henry IV., King of France, having escaped from the keeper, though it had jesses (as was the custom), or straps of leather bound round its legs, to which

were fastened a ring, and small bells, for finding him out when he wandered, was found, twenty four hours after, in Malta, at a distance of not less than 1350 miles; which corresponds to a velocity of 57 miles every hour; even supposing (which is not likely), that the bird was on wing the whole time. The common *kite* or *glead*, is a native of most of the countries of Europe. It is often seen sailing aloft in its circling flight, and maintaining its equipoise by a slight exertion of its pinions, at distant intervals. It is then watching the surface of the soil for prey; and it occasionally descends from its airy height, on some bird, or other creature within its view. Were it not such an unmerciful invader of the poultry-yard, it would be welcomed as the harbinger of fine weather and clear skies, with which its principal excursions have been remarked to coincide—whereas, its clamours are said to presage rain and storms.

6. The *owls* differ from the falcon, as moths from butterflies, being nocturnal birds, which are unfitted for taking their prey while it is light, but surprise it in the hours of security and rest. For this purpose, their eyes are large and prominent, and, like those of tigers and cats, are so constructed, that they are able to see in places that are nearly dark; but they cannot distinguish their prey in the total gloom of night. If compelled to come abroad in mid-day, every thing dazzles and distracts them. Legions of birds flock around them, and single them out as objects of derision and contempt, while the unfortunate wanderer patiently sits and suffers all their indignities, with real or apparent stupidity, till the approach of the evening. Although none of them are materially hurtful to mankind; yet, in almost every age, they have been regarded as crea-

tares of evil omen, and heralds of death. Their notes are various and melancholy ; but, when searching for their prey, they are always silent. Some are horned, or have lengthened feathers on each side of their head, resembling horns or ears ; while others are hornless, or smooth headed. The common *screech*, or *white barn owl* usually haunts churches, towers, barns, or farm houses, in inhabited districts ; and its most ordinary food consists of rats, mice, and small birds. In a state of nature, and in fine weather, it leaves its haunts about twilight, repeating a sort of blowing noise, like the snoring of a man, who sleeps with his mouth open. When it flies or alights, it moreover doles out certain lugubrious and sharp notes, which, added to the solemnity and stillness of the scene, especially when near church-yards, are apt to inspire awe and apprehension, in the minds of the timid. Yet the poor barn owl is a very harmless creature, and such an excellent mouser, as to deserve the protection of every farmer and good housewife.

7. The *crow* tribe are social and clamorous. They build their nests in trees, and live on grain, seeds, insects, and worms. The *raven*, or *corby* of the Scotch, is of a deep black ; it has a lofty flight and is capable of sustaining every temperature ; the wide world is open to its range, and it is found from the polar circle, to the Cape of Good Hope and the Island of Madagascar. By picking out the eyes of young lambs, it readily dispatches them, and gorges itself with its prey. It is also unsparing of ducklings and chickens, and has even been known to destroy sickly sheep. The *carion* or *common crow*, called in the north of England, and some parts of Scotland, the midden crow, or black-nebbed crow, is as widely diffused as the raven,

and in greater numbers. It feeds on flesh, eggs, worms, insects, and various sorts of grain, but is particularly fond of carrion. Even fish and fruits are not unsuitable to its palate, and it has been seen to take up a crab or land tortoise, a considerable way into the air, let it fall down on a rock to break the shell, then pounce instantly down on it and bear it away for immediate consumption. In this way, an ill-starred philosopher that we read of, is said to have been killed, while he was sitting in the open air; a crow having mistaken his bald pate for a block of stone. The *rook* or *rook-crow* has but two or three notes, and makes no great figure in a solo; but, when he performs in a concert, which is his chief delight, his rough notes, being intermixed with those of the multitude, have, as it were, their ragged edges worn off and become harmonious, especially when softened in the distant air. The *jack-daw*, or *daw*, or *kae* of the Scots, has a shriller voice than the rook, and, during the season of courtship, it prattles incessantly. It is easily tamed, but is mischievous, and tricky, and will secrete not only portions of food, but pieces of money, jewels, &c. The *magpie* is a notorious pilferer and hoarder, and will conceal provisions, or any glittering objects, with great address, pushing them into a hole, till they are no longer visible.

8. Of the birds that subsist chiefly on insects, the *butcher birds* are a family remarkable for their courage and voracity. They have got this name from their habit of killing several victims, before they begin to feed. The *thrushes* live principally on insects, especially during the breeding season; but they are also very fond of berries. The *song thrush*, or *mavis*, as it is called in Scotland, is very susceptible of discipline, and may be taught to whistle several airs, and

even to articulate words. The *blackbird* is of solitary habits, associating only with its mate, and often living singly. The note of the male is extremely fine, but too loud for any place except the woods. The *mocking bird*, in the warmer parts of America, continues musical from March to August, and warbles both day and night, beginning with its own compositions, and frequently finishing with borrowed descants. It accompanies its warbling with appropriate action and expression, and may sometimes even be said to dance. It imitates easily the tones of other birds, and of quadrupeds, and various sorts of noises; and, on account of the diversified and imitative character of its notes, the Mexicans have given it a name which, in their language, signifies the bird of a hundred tongues. Its native notes are truly musical and plaintive—they are, however, too loud for a room, and are heard to most advantage, at a little distance, in the open air.

9. The *warbler tribe* compose a family which comprise most of the small woodland songsters of Europe, subsisting on flies and worms, and generally of shy and recluse habits. To this tribe belong the *stone chatter*, or *moor titling*, and the *wheat ear*, or *chack* of the Scots; also the *red-breast*, so familiar to the observation of mankind; and the *nightingale*, which takes its name from night, and the Saxon word, *galan*, to sing, expressive of the time of its melody. The *wren*, which is the least of British birds, has a very pleasing warble, which it continues through the year; and it will even sing, with apparent unconcern, during a fall of snow. The *hedge sparrow*, or *titling*, may be recognised by its little, tremulous cry of tit, incessantly repeated. The *white*, or *water wagtail*, with its nimble and frisking movements, is familiar to common observation. The *sky lark* or

laverock is one of those few birds which chant on wing, singing as it mounts perpendicularly into the air, where it hovers at a great height, and thence descends in an oblique direction, unless menaced by some ravenous bird or attracted by its mate, when it darts down to the ground, like a stone. The *bullfinch* has but few native notes, which are simple, and not very audible, but remarkable for softness. The *house finch* or domestic *sparrow* has no native song, and, for the most part, only a disagreeable chirp. The *chaffinch*, or *white linnet*, or *shilfa*, begins its short, and frequently repeated carol, early in spring; and, from its sprightly manner, incessant motions, and elegant plumage, has been deduced the proverbial expression, “as gay as a chaffinch.” The *grey linnet*, and the *goldfinch*, and the *wood lark*, and the *canary bird*, are all melodious warblers, highly valued for their song.

10. The *parrots* are a splendid family, peculiar to the warmer regions of the globe. Their general character, in some respects, accords with that of the monkey among quadrupeds; for they are capricious, mischievous, and prone to imitation. The common grey parrot, brought from Africa, is remarkable for its docility and loquacity. It listens with attention, then strives to repeat, and seeks to surpass every voice by the loudness of its own. One of them has been frequently observed to talk to itself, and seemed to fancy that some one was addressing it. It often asked for its paw, and answered, by holding it up. Another, when a person said to it, “laugh poll,” laughed accordingly, and, the instant after, it would scream out, “what a fool to make me laugh!” Another, when standing on its perch, and supping cream with a tea spoon, was gently pushed by a person’s finger; when,

instantly turning round, it said, in an angry tone, "don't throw me down."

11. The *cuckoo*, which has derived its name from its peculiar cry, is remarkable for having no nest of its own, but depositing its eggs, one by one, in the nest of the hedge sparrow, or the wren, or the titlark, or some other small bird, and thus leaving its offspring to the care of a foster parent. The silly bird, not aware of the task that has been assigned to it, continues to sit, and hatches the cuckoo's egg as well as her own ; but, in a short time, the young cuckoo contrives, by its superior strength, to become the sole possessor of the nest, by raising its fellow-nestlings up to the edge, and then throwing them over, with a jerk. In this way, it secures to itself all the nurture and care from its nurse which it requires. Its growth is very rapid ; and, when fledged, it follows the sparrow or other bird that has reared it ; but, being unlike its foster parents in its instincts and habits, it soon deserts them and follows its own course. The reason for the cuckoo not building a nest and nursing its own young, seems to be the shortness of the time it has to reside in this country, and the necessity it is under of migrating to a milder climate before its progeny would have been able to accompany it, or provide for themselves.

12. *Swallows*, also, are a migratory tribe, which, after breeding in this country, steer their course through the air to Africa, as it is thought, where the weather is always warm, and insects, which constitute their only food, are abundant. It is a wonderful instinct which the Creator has implanted in them, and which directs their course to such a distance, over sea and land. They have long wings to fit them for their astonishing journeys : their motions are easy, swift,

and graceful ; they catch their food as they fly ; and, when not occupied with breeding or sleep, they are almost incessantly on the wing. Their lively manners, twittering note, and affectionate and unwearied attention to their young, amply repay the shelter which our buildings afford to several of the species. It is curious to see the *house martin* or window swallow building its nest against the face of a wall, carrying the mortar with its bill and its toes, but plastering the materials with its bill alone : and, that its workmanship may not, when wet and soft, incline downward by its own weight, the little architect builds but about a layer of half an inch at a time, generally in the morning, that it may have sufficient time, through the day, to harden.

13. *Pigeons* are generally of an elegant form, of beautiful varying plumage, and of sociable, gentle, and endearing manners. Their voice is usually plaintive and mournful. The *ring dove*, or *cushat*, or *mood pigeon* is a very shy bird, and cannot be domesticated. The *carrier pigeons* are a variety of the domestic sort, celebrated from being frequently employed to convey letters, which are tied, for this purpose, under their wing. However far pigeons of this sort may have been carried from home, as soon as they are let loose, they rise to a great height in the air—then, by an unaccountable instinct, they dart onward in a straight line, back to their native place, or to the spot where they have brought up their young ; often at the rate of thirty miles every hour.

14. Of the *poultry tribe*, the crested or common *peacock* is by far the most splendid. But, “ though richest hues, the peacocks plumes adorn, yet horror screams from his discordant throat ;” and his cry is frequently repeated, especially before rain. The *turkey* is a native

of the woods of North America. There, the wild ones are hunted with dogs, and are swift runners, but fly very awkwardly. In a domestic state, they subsist on grain and insects, and are in great request for the table. Flocks of them, to the number of several hundreds together, are often driven along the roads, to the London market—the drivers having no other implement, for keeping them in order, than a long stick, with a piece of scarlet rag tied at the end, to which colour they have a very extraordinary antipathy. The *domestic cock* is originally a native of Persia. He is very attentive to his females, and very courageous—especially the game cock is full of animation and admits of no competitor, but, on the approach of a rival, rushes forward to instant combat, and either drives him from the field, or perishes in the attempt. The patience and perseverance of the common hen in hatching, and her tender solicitude in protecting her young brood, are notorious and proverbial. Though by nature timid, and, on ordinary occasions, disposed to fly from the meanest assailant, yet, when marching at their head, she seems to be fearless of danger, and will dart on the face of the fiercest animal that offers to annoy her. It is remarked, that when fowls and chickens roll in the sand, more than usual, and when the cock crows in the evening, or at unusual hours, we may generally infer the approach of rain.

15. *Pheasants* are most beautiful birds, naturally shy, and solitary, and tamed with difficulty. Their flesh is esteemed a dainty, and so is that of the different species of *grouse*, which is an important tribe, in the estimation of the fowler. The *wood grouse*, or *cock of the wood*, is a very stately species. There are also the *black grouse*, or black cock; the *white grouse* or ptarmigan, and the *red grouse*, or moor-fowl, which are plenti-

ful in the Highlands and the waste moors of North Britain, where they feed on the mountain and bog berries, and on the tops of heath ; and the shooting of them on the Scottish moors, in autumn, is a favourite diversion of our gentry. *Partridges*, another species of feathered game, are sociable, and live always in broods or coveys, except during pairing time. They run more frequently than fly, get up from the ground with an effort, and make a whirring noise, when on the wing. The *plovers* also, of which the *lapwing*, called by some the pewit, or tee-wit, is one, live generally in groups, more or less numerous, and are partial to marshy situations. The wiles of the lapwing to allure boys and dogs from the retreat of her young, and her clamorous cries, and agitated fluttering, whirring, and screaming, round the disturbers of her peace, are well known.

16. In the *wader tribe* of birds, which are chiefly met with in fenny and sedgy grounds, there are, besides the plovers, the *curlew* or whaap of the Scots, and the *water-hen* or moor-hen, and the *bittern* or mire-drum, and the *land rail* or corn crake, whose singular cry, amongst the herbage and corn, is well known, and the *snipe*, a very watchful bird, not easily shot by the sportsman, and the *heron*, a most formidable foe to fresh water fish, and the *crane* a bird of passage, as large as a turkey, and the *stork*, a most familiar bird, which does not shrink from the bustle of crowded cities, but nestles on the roofs and chimneys, and is every where respected and welcomed by man. The common, or white stork, is of gentle manners, easily tamed, and manifests a sense of cleanliness, secreting its dung in some sequestered corner. Although it has a pensive and melancholy air, it occasionally indulges in gaiety and pastime, associating even with children, and par-

taking of their amusements. "I saw in Holland," says a certain writer, "in a garden, in which the children were playing at hide and seek, a tame stork join the party; run its turn when touched, and distinguish the child who was to pursue the rest, so well as, along with the others, to be on its guard." The tender affection which this bird manifests towards her young has been proverbial, even from remote antiquity. She feeds them attentively for a very considerable period, and, when they begin to flutter about the nest, she bears them on her wings, and protects them from danger; and she has been known rather to perish along with them, than abandon them to their fate. An affecting instance of this was exhibited in the town of Delft, in 1636, when a fire broke out in a house that had a stork's nest on it, containing young ones that were then unable to fly. The old stork, returning with some meat for them, and seeing the danger to which they were exposed, made several attempts to save them; but, finding all in vain, she at last spread her wings over them, and, in that endearing attitude, expired with them, in the flames. Young storks have also been observed to lavish the most affectionate and assiduous cares on their aged and infirm parents; and the ancient Greeks, observant of this striking instinct, enacted a law to compel children to support the authors of their existence; and the guardians of their infant years. But, indeed, such a law as this should never be requisite; for a sense of gratitude and natural affection should dictate, to every child, a care for his parents and a readiness to help them. Dutifulness to our first and best of earthly benefactors should not need to be compulsory, but ought, in all cases, to be voluntary and delightful.

17. The *web-footed birds* or swimmers are a numerous class, most of which dwell much in the water, and particularly in the sea. This class includes in it the *wild* or *whistling swan*, which has been styled “the peaceful Monarch of the Lake,” because, conscious of his strength, he fears no enemy, at the same time that he preys upon none of the feathered tribes:—the *tame* or *mule swan*, whose beauty, graceful motion, and majesty, when wafted along a piece of water, attract the admiration of every beholder:—the *pelican*, which has a bag at its throat which it fills in the course of its fishing, and in which the female, when she nestles in dry and desert places carries water to her young:—and the *gannet* or soland goose, in search of which, the practised and adventurous fowler will let himself over the frightful cliffs where they breed, by a rope from the top, with a stick fastened to the end of it, on which he sits across; and, in this dangerous posture, he is sometimes stationed on the slippery projection of a rock, with a perpendicular precipice of four hundred feet, or more, beneath him. There is also the *wild duck*, whose flight is high in the air, and in the form of inclined lines, or triangles; and the common *goose*, which, in a domestic state, has its quills, down, and flesh, and even dung, turned to account. It is stripped once a year for its quills, and no fewer than five times for its feathers; the old birds, on these occasions, submitting quietly to be plucked, but the young ones being exceedingly noisy and unruly. The wild geese are often seen flying at very great heights; and they always proceed, either in a line abreast, or in two lines joining in an angle at the middle.

18. The *terns* or sea swallows, are the most active fishers of all the aquatic tribes, being almost constantly

on the wing, grazing the surface of the sea, or pouncing down abruptly in pursuit of their prey. The *gulls*, another numerous tribe of sea birds, are diffused over almost every maritime country. Flocks of them haunt the sea shore, in pursuit of living or dead fish; and such is their voracity, that hardly any thing comes amiss to them. The use of these birds, in the economy of nature, is similar to that of vultures on land; for they contribute to rid the sea and its shores of those animal remains, which, if allowed to accumulate, would multiply the sources of sickness, pestilence, and death.—We cannot but admire the variety of ways in which He, who has stored the world with animated beings, has provided for the proper exercise of their several capacities and instincts, and the happy enjoyment and support of their existence, through all their succeeding generations. Every part of Nature that we study is calculated to excite our astonishment: and to walk along the sea shore, when the tide is departed, or to sit in the hollow of a rock when it is returning, attentive to the various sounds that gather on every side, may raise the mind to its highest and noblest exertions. The solemn roar of the waves swelling into, and subsiding from the vast caverns beneath, the piercing note of the gull, the frequent chatter of the sea-hen, the loud note of the auk, the scream of the heron, and the hoarse, deep, periodical croaking of the cormorant, all unite to impart a pleasing solemnity and grandeur to the scene, and turn the mind to Him whose greatness is unsearchable, and whose goodness is the source of all that life, activity, and happiness, which we cannot but feel ourselves delighted in witnessing.

“Where’er we cast our eyes—to water, earth, or air,
God is in every place—his footsteps, every where.”

BOOK III.

BIBLE LESSONS,

OR,

A SHORT OUTLINE OF BIBLE HISTORY.

SECTION 1. There is one book in the world, which has God for its author—the salvation and eternal happiness of man for its end—and truth, without any mixture of error, for its matter. This book, or rather collection of books, which was written at different times, by inspired prophets and teachers, is called, by way of eminence, the Scriptures or *the Bible*. It reveals to us the one living and true God, and delivers to us a true revelation of his will. On this account, it is decidedly the best of all books, and it has been the most useful. The accounts that the heathens gave of their gods were but fables, and the best of uninspired writings is still but the language of man to man ; whereas the language of scripture to us is, Thus saith the Lord. It is the message of our Creator, the law of our King, and the words that it hath spoken to us, the same will judge us at the last day. Even in its histories, therefore, as well as its precepts and its doctrines, it has this striking advantage above all other writings, that it speaks with authority, as by a voice from heaven. Every page of

It is so inscribed with the name and character of a perfectly wise, and holy, and good, and great God, that it brings Him—the Almighty Parent and Lord of the Universe, constantly, and yet agreeably, forth to our view, and thus conveys more devout and religious impressions to a humbly and well disposed, and considerate mind, in the perusal of a single chapter or paragraph, than most other histories convey to us, in the course of a whole volume. It must then be the duty and the interest of all, of the young and the old, the rich and the poor, if they wish to have right and devout affections towards God, to study and to read, attentively and frequently, the Bible. Oh, said a learned man, on his death-bed, I have lost a world of time ! If one year more were added to my life, I would spend it in reading David's Psalms and Paul's Epistles. If I have been honoured, said another, to do any good in my day, and to be useful to the church, to my family, and my fellow-men ; If I have enjoyed any happiness in life (and my share has not been small), if I have any hope beyond the grave—and that hope I would not exchange for a thousand worlds—I owe all to the Bible.

2. Moses, who lived about 1500 years before Christ, was the inspired penman of the first five books of the Bible, and he begins his narrative with relating briefly the origin of all things. God, to whom nothing is impossible, having resolved to *create the world*, called into existence the materials of which it consists, and then gradually reduced them to order and beauty. He said, let there be light ; and there was light. He spread forth the firmament and suspended the clouds. He treasured up the waters in the oceans and seas, and separated them from the dry ground ; calling forth the vegetable tribes at the same time, and providing for

their future propagation. He next collected the light, and hung out, as lamps, those heavenly orbs, the sun, the moon, and the stars, which are so cheering and useful. And now the earth being surrounded with the air, and lighted up with unspeakable splendour, having its surface replenished with plants, and its bowels enriched with the valuable minerals (which are placed out of our way, but not out of our reach), it was ready to receive its inhabitants. Accordingly, the fishes and the birds were produced from the waters and appointed to multiply. And, lastly, the cattle and creeping things, and the body of *Adam* (to teach him humility) were formed by God out of the dust of the ground. *Eve*, the partner of *Adam*, was formed of his bone and of his flesh, to teach to them both their duties of mutual affection and tenderness. In respect of their soul, they were made in God's image, that they might have fellowship with him and be the objects of his love. They were both of them endowed with knowledge, righteousness, and holiness, and with dominion over the other creatures.

3. Thus, in six days, the time which God had chosen, to enable us to trace more clearly his work, he finished the whole (Before Christ 4004.); and he saw every thing that he had made, and, " behold, it was very good." He, therefore, rested on the seventh day; not that the Creator ever fainteth or is weary, but he ceased from creating. And he blessed the *seventh* day and sanctified it, as that part of our time, even one day in seven, which we ought to keep holy; separating it from common employments and amusements, and devoting it to the remembrance of God's works, to the consideration of his word, and to the duties of public and of private worship. *Adam* had

now his duties prescribed to him, and his reward set before him. Even in *Paradise*, he was not allowed to be idle ; for it is not idleness, but industry and contentment, that will render any one happy. He was placed in the garden, to dress it and keep it, and the world was his temple, in which he had his Maker to worship. The first day he spent upon earth was a Sabbath ; and, on his obedience to God, depended the happiness both of himself and his children. For he represented his whole race, and their condition was in his keeping ; with him, it was designed that they should stand or fall, and live or die, and inherit his estate, whether of honour and happiness, or dishonour and misery. The test and trial of his obedience was very simple and easy. But, being tempted to sin, he complied and fell : the first leaf of his history is a monument of his folly. Eve, at the suggestion of Satan, who spoke to her by a serpent, ate *the forbidden fruit*—she gave also to her husband, and he did eat.

4. Our first parents, having been left to the freedom of their own will, had relied too much on themselves and forgotten their Maker. Having ceased to be thankful, through evil suggestions, they became covetous and discontented ; and having ceased to be humble, they became disobedient. Thus the covenant with God, their best benefactor and friend, being broken, their eyes were then opened to their shame and their folly ; and, for any thing they could now do, their ruin was without remedy. But the Lord God called unto Adam, and, having declared to him the penalty annexed to his crime, graciously inspired him with comfort and hope, by announcing a *deliverer*, the seed of the woman, who, by suffering for man's sin, would subdue his great enemy, satisfy divine justice, and restore him

again to the divine favour. Adam was henceforth excluded from Paradise, and had to cultivate the earth, and labour for his support. He was taught by his Maker now to offer up *sacrifices*, as a part of his religion, and was clothed with the skins of the victims that were slain. His children, as they grew up, were instructed by him to acknowledge and serve the true God ; and both *Cain* and *Abel*, the former a tiller of the ground, and the latter a keeper of sheep, severally brought their offerings to the Lord. But Cain's heart was not right in the sight of God, and therefore the oblation he made was rejected ; while the Lord had respect to Abel and his offering. This preference, shewn to his brother, displeased Cain so far, that he hated him, and, calling him out to the field, he murdered him there. What a pang to Adam's heart was the news of this event ! The loss of one son, and the horrid crime of the other, proved to him that the crown was fallen from his head, and woe was come upon him, because he had sinned. But not only had he to see the ghastly appearance of *death* in his murdered son ; but, at length, he must drink the bitter cup himself. After living a long time, and seeing his posterity multiplied, and increased, and become the inventors of many useful and ingenious arts, he, at the age of 930 years, returned to the dust, out of which he was taken, and his spirit returned unto God who gave it. The first Adam was of the earth, earthy ; and our frailty and mortality are derived from him ; but Jesus Christ is the second Adam, and the Lord from heaven—he is the head of a covenant that cannot be broken, and to all that believe in him and join themselves to him, he is the author of a new life, and of a blessed immortality.

5. *Noah*, the seventh in descent from Adam, being

one that pleased God and walked with him, was translated to heaven without tasting of death (Before Christ 3017); to shew to mankind, in the first of the three great periods of the church, that there is a reward for the righteous, and a world to come. This proof of a future state, exhibited to men before the giving of the law, was repeated again in the translation of Elijah, under the law; and again, in the ascension of Jesus Christ, under the gospel. *Noah*, the tenth from Adam, was a righteous man, who refused to follow the multitude to do evil, and dared to be good, in the midst of an extremely wicked generation. When, therefore, the wickedness of men, in his time, had become so great, that God resolved to destroy them all with a flood, Noah was selected to be the father of a new world, and was ordered to prepare an ark, or large vessel, for the saving of his house, and for keeping alive two of every sort of the animal tribes. Accordingly, the ship was built and the cargo taken in, the flood came, and *the deluge* prevailed above the loftiest mountains, and the sinful race of men were overwhelmed and buried in a watery grave. But the ark, the peculiar care of heaven, floated triumphant over the foaming billows, and was preserved from dashing on the rocks or foundering in the mighty shoreless ocean. At length, a dove fetching in her mouth an olive leaf, gave notice to Noah and his family that the waters were abated. He then quitted his confinement, and expressed his gratitude by offering sacrifice; and, in the beautiful colours of the rainbow, he received an assurance that the waters should no more become a flood to destroy all flesh (Before Christ 2347).

6. The descendants of Noah again peopled the earth; and, being all of one language, they, in process of time, combined together in schemes of ambition, and folly,

and wickedness. To restrain them, however, God shortened their days, and gradually reduced the life of man nearer to the present standard of four-score years. At the building of *Babel*, He also confounded their language, and scattered them in separate families, or tribes, over the face of the earth (Before Christ 2234). *Abraham*, the father and founder of the Jewish nation, was born about two years after Noah's death. God was pleased to select him, and reveal himself to him in a particular manner ; (Before Christ 1921) that, by him and his seed, the true religion might be preserved till the coming of Christ, in whom all the families of the earth were to be blessed. Abraham is called the Father of the Faithful, and was greatly distinguished for his faith and obedience. At the command of God, he went out from his idolatrous kindred, and travelled above three hundred miles to the Promised Land. He interceded for *Sodom* and received an assurance, that, if there had been ten righteous men in that city, it would have been spared for their sakes ; but *Lot*, his own nephew, was the only good man that was found to inhabit it, and, as soon as the angels had rescued him, fire fell from Heaven, and destroyed *Sodom* and all the other wicked cities of the plain. Abraham's faith was particularly tried (Before Christ 1872), by the command he received to offer in sacrifice his beloved son *Isaac* ; but, even on this occasion, he obeyed without murmuring ; and, though the sacrifice was prevented, he approved himself willing to do, or to suffer, whatever his Creator thought fit to require him.

7. *Jacob*, the son of *Isaac*, was the father of the heads of the twelve tribes of Israel ; and the history of his son *Joseph* is one of the most interesting and eventful on record. *Joseph* was a pious youth and dear to

his father ; but his brethren cruelly combined to sell him for a slave, and he was carried by the merchants to the land of Egypt. There, his master, on finding him faithful and diligent, made him overseer of his house ; and, all that he had, he put into his hand. But, soon after this, he was falsely accused and cast into prison. Still, however, the Lord, whom he worshipped and served, was with him ; and, in due time, he was raised from the prison to be prime minister of the kingdom. For Pharaoh, being convinced of his wisdom and his worth, put his own ring upon his hand and a gold chain about his neck, and made him ride in the second chariot which he had ; and they cried before him, bow the knee ; and he made him ruler over all the land of Egypt. The history of his meeting with his brethren, who had never expected to see him again, but whom a famine had forced to go down to Egypt for food, and the account of his making himself known to them as their brother, whom they had formerly sold, cannot be read without exciting in every breast the tenderest feelings. After speaking to his brethren with kindness and assuring them of his forgiveness, his next care was to send them away with the tidings to his aged and disconsolate father, whom he wished to come down to him, that he might nourish and support him. They accordingly went up out of Egypt and came into the land of Canaan unto Jacob their father ; and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph which he had said unto them ; and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, it is enough : Joseph,

my son, is yet alive : I will go and see him before I die. (Before Christ 1706)

8. Jacob and his family now went down into Egypt, and there the *Israelites* multiplied ; but, in process of time, the kings of that country reduced them to slavery and kept them in hard bondage ; till God, by terrible plagues, with which he smote the Egyptians, such as turning the waters and streams into blood, and afflicting the people with frogs, and flies, and lice, and locusts, and thunder, and hail, and diseases, and darkness, and the death of their first born, obliged Pharaoh to give his consent that *Moses* and *Aaron* should conduct the Israelites away out of his land. (Before Christ 1491.) *Moses*, when an infant, had been exposed on the river Nile, and Pharaoh's daughter, having found him, had educated him as her son ; but now, he was appointed by God to be the deliverer, the lawgiver, and prophet of his people. He had received his divine commission from the angel of the Lord, that appeared to him in a flaming fire in a bush ; and a divine power went along with him in the discharge of his duties. The people under his command were led by him in safety through the midst of the Red Sea, while the whole host of their enemies perished in the waters, and Israel saw the Egyptians dead upon the sea shore. A cloud which was dusky by day, to screen them from the heat, and was fiery by night to give them light, directed their march. Water gushed from a flinty rock, and followed them through the desert ; and manna, for food, descended daily from Heaven. Their clothes waxed not old, nor their shoes upon their feet. For forty years they were fed and led in the wilderness, by one continued miracle ; yet, for all this, they sinned often, and provoked the Most

High by repeated rebellion, unbelief, discontent, and idolatry. He tried them with marvellous punishments as well as wonderful favours, and destroyed some by the sword, some by the plague, some by fiery serpents, and some by the earth opening up and swallowing them alive. At Sinai he descended in fire ; and the mount was all in flames, smoking like a furnace and trembling to its base ; when, out of the midst of the fire and smoke, in a most tremendous manner, after the most fearful lightnings and thunderings, he spoke to them audibly *the law of the Ten Commandments*. Yet so transient is the impression of God's presence and power, which even miracles produce on the corrupt nature of man, (till his nature is sanctified, and, as it were, born again,) that the Israelites made, and worshipped a Golden Calf, during the very time of their stay at the hallowed Mount of Sinai. Not because they deserved it, but because God had promised it, He brought them, at length, to the land which they were to inherit. *Joshua*, the successor of Moses, conducted them into it. (Before Christ 1451.) They passed through the Jordan, while its waters divided, and stood up like a mountain on their right hand. The walls of Jericho, when they had compassed it about, fell down before them ; and the inhabitants of the country were cut off by their resistless and victorious arms. For, the Canaanites being exceedingly corrupt, like the world before the flood and like the cities of Sodom, God intended to extirpate them by the hands of the Hebrews ; and, in performing this work, the light of the sun and moon on one occasion, at Joshua's request, stood still for twenty-four hours, to give them light to pursue, and to conquer their enemies.

9. After Joshua's death, the *Twelve Tribes* which he

had settled in their several lots, were governed by Judges ; among whom, *Samson* was endowed with the most uncommon bravery and strength, that he might rescue his country from the oppressions of the *Philistines*. His adventure in tearing a young lion to pieces, without any weapon in his hand, and his afterwards finding a swarm of bees in the carcase, gave rise to the following riddle which his opponents could not solve ; “ Out of the eater came forth meat, and out of the strong came forth sweetness.” Strong cords could not hold him, but were broken by him like a thread. Doors and gates could not keep him ; for he took the doors of the gate of Gaza and the two posts, and went away with them, bar and all, and carried them up to the top of a hill that was before Hebron. But at length, he was tempted to reveal the secret, that, if his head were shorn of its hair, he would be weak, as another man. His hair was the sign of his dedication to God. When, therefore, his enemies had contrived, while he was asleep, to cut it off, he found himself punished for the breaking of his vow, by the loss of his strength and the departure of the Holy Spirit from him. On this, the *Philistines* seized him, and put out his eyes, and made him grind at a corn mill, as a slave in the prison ; till about a year after, when a public festival being held in honour of *Dagon*, their chief idol, to whose influence they ascribed their victory over him, they brought forth their blind and seemingly helpless victim to be insulted, and to make sport to the princes, and the nobles, and the crowds that were in the temple or assembled on the roof. *Samson*, finding his strength to be recovered with his hair, and a fit occasion being now offered to sacrifice his life, for the service of his nation, laid hold of the two middle pillars which sup-

ported the building, and, after a short prayer to God, bowed himself with all his might; and the whole fabric fell upon the lords and upon all the people that were therein, to the number of several thousands; so that he slew, at his death, more of his enemies than he had done in the course of his life. (Before Christ 1120.)

10. *Samuel*, the last of the Judges, was noted, even from his youth, for his piety and wisdom. He was the first in that succession of prophets, which ended in *Malachi*. When the people wished for a king (Before Christ 1095), he anointed *Saul* to be their first king, a man, whose appearance was pleasing, but whose conduct was not exemplary; for he was not truly religious. *Samuel*, before his death, was sent secretly to anoint *David*, then a shepherd with his father's flock, to be the future King of Israel. *David* was an excellent musician, and was first brought before the king to divert him with his music. He was brought into public notice by his contest with *Goliath* the giant, whom he encountered and slew, with no other arms than a stone and a sling; and when the Hebrew women, in their songs, said, "Saul hath slain his thousands and *David* his ten thousands," the jealous monarch conceived a bitter resentment against him, and repeatedly attempted to murder him. But being, as the Scripture says, the man after God's own heart, his cause waxed stronger and stronger, while that of his rival became weaker and weaker; and, though he was long and undeservedly persecuted by *Saul*, yet he did not seek to be revenged, but patiently waited and endured his sufferings, till God's appointed time; when *Saul* having fallen in battle, he ascended the throne (Before Christ 1036.).

11. *David*, though a good man, was not faultless.

Prosperity and ease made him forgetful of his duty, on one mournful occasion, and led him into crime. He, indeed, repented deeply of his sin and received forgiveness, but he could not escape the punishment of remorse ; and, in the fifty first Psalm, which he penned at the time, we see a true picture of his sorrow and penitence. He was punished also and grieved to the heart, by the shameful conduct and untimely end of some of the members of his own family, especially the rebellion and death of his son *Absalom*, who forced him to flee for his life from Jerusalem. This unnatural son was, however, defeated in battle and fled from the field ; and, in riding through a thick wood, his fine flowing hair, of which he was very proud, caught hold of the boughs of an oak, and hung him up between heaven and earth ; while, in the meantime, the mule that was under him, went away and left him suspended, till David's captain hastened to the spot and pierced him through the heart with three arrows. On hearing of his death, David remembered not the rebel, but the son ; and, giving vent to his tears, he exclaimed, in terms of the most piteous lamentation : " O my son Absalom ! my son, my son, Absalom, would to God I had died for thee, O Absalom, my son, my son ! " His fate is a warning to parents, not to indulge their children in vicious habits ; and it teaches children, that the want of duty to parents, is the sure way of bringing down on their own heads, the vengeance of God.

12. It was David who subdued completely the whole land of Canaan—he perfected the public forms and ordinances of the Jewish worship, and composed, as the sweet Psalmist of Israel, the greater part of those *divine songs* which have been used ever since, in the services of the church when singing God's praises.

He brought the Ark, which had hitherto been carried about from one place to another, to remain in the city of Mount Zion, or Jerusalem ; and here he intended to build a *Temple* to the Lord, in the place where Abraham formerly was commanded to offer his son Isaac. But David, having been a man of war and of blood, was not permitted to build it. *Solomon*, his son and successor, however, erected it in a most costly and superb manner, and dedicated it with great solemnity, in the presence of the people. (Before Christ 1004.) On this occasion, a fire from heaven, in token of the divine acceptance, consumed the sacrifices on the altar ; and the glory of the Lord then filled the Temple. Solomon is famed for his wisdom, which he received in answer to his request, after an offer had been made to him, to ask from the Almighty whatever he pleased. He asked for wisdom to conduct himself aright, and, for a long time, he continued to be faithful to God and to enjoy the divine favour. But evil communications corrupted the good principles even of a Solomon. Before the close of his life, however, he was humbled and penitent. He saw and confessed the vanity of every worldly good, and the folly and sin of seeking happiness, but in God. "Let us hear the conclusion," says he, "of the whole matter : Fear God and keep his commandments ; for this is the whole duty of man. For God shall bring every work into judgement, with every secret thing, whether it be good or whether it be evil."

13. After Solomon's death, ten of the tribes revolted from the house of David, and formed themselves, under Jeroboam, into the *kingdom of Ephraim or Israel*. (Before Christ 976.) This kingdom had never so much as one pious king, and idolatry became their established

religion. *The kingdom of Judah*, which included Judah and Benjamin, had wicked and pious sovereigns, by turns ; but their frequent departures from the God of their fathers, brought on them, as well as on Israel, famines, and wars, and miseries innumerable. They sinned against light, and without an excuse—for many eminent Prophets were raised up among them, to warn and instruct them, and to prove by miracles and signs, “that the Word of the Lord, in their mouth, was truth.” *Elijah*, or *Elias*, set himself like a wall of brass to oppose the worship of Baal, and was greatly persecuted for so doing ; but God supported and protected him, and enabled him, on one occasion, to travel for forty days, in the strength of a single meal, which had been supplied him by miracle ; and commanded, on another occasion, the ravens to bring him meat for a certain period every morning and evening. Likewise, during a famine which he himself had foretold, a handful of meal in a barrel, and a little oil in a cruse, which belonged to a poor widow with whom he was lodging, never wasted away, but continued to supply him, and the widow, and her son with food, till plenty returned to the country. When this same widow’s child had fallen ill and died, the Lord; at his request, restored it to life.

14. *Elijah*, on one remarkable occasion, brought the prophets or priests of *Baal* to the proof of their religion, by proposing that the God, who should answer by fire and burn up their sacrifice, should be acknowledged as the true God, and he only. The prophets of Baal first erected their altar, and sacrificed their bullock, and called on their God for fire to consume it ; but Baal continued deaf to their prayers : they leaped on the altar, and slashed and stabbed their bodies, to

procure his pity and his notice ; but it was all in vain. When, therefore, they had spent half a day in this mad manner, to no purpose, Elijah next prepared his sacrifice ; and, after drenching it with water, prayed to the Lord. Instantly fire from Heaven descended and consumed the flesh, the wood, the stones, the water, and the earth all around ; so that the people were constrained to cry out : “ the Lord, he is the God ; the Lord, he is the God.”—Elijah’s translation to heaven was witnessed by *Elisha*, his disciple and successor. (Before Christ 896.) When these two prophets had crossed the Jordan together, they were surrounded with a company of angels, and the appearance of a chariot and horses of fire, and then it was, that Elijah, entering the chariot, was carried up by a whirlwind into heaven. *Elisha*, on seeing it, cried after him : “ My Father, my Father, the chariot of Israel, and the horsemen thereof ;” that is, the strength and protection thereof ; then, taking up the mantle which fell from his master when he entered the chariot, he smote with it the waters of the Jordan, and divided them, and returned to Jericho. The Spirit of Elijah now rested upon him, and the other prophets received him as their superior. The waters of Jericho, which were formerly bad, were healed at his word. Forty-two of the profane children of Bethel, who insulted and mocked him, were destroyed by two she bears, that came out of the wood on them and tare them in pieces. He multiplied a widow’s oil ; and, out of the profits, made her first pay her debts, and then live on the remainder ; and he restored to life, a pious woman’s only child. He made an axe-head, which fell into the water, to swim ; and prevented the deadly effects of poison—he cured the leprosy of Naaman ; punished the falsehood of his servant, by inflicting

leprosy on him ; smote the Syrian host with blindness, led them into the midst of their enemies, and then dismissed them in peace. When Samaria was besieged, and the famine was so great, that women were reduced to eat their own children, he foretold that, in four and twenty hours, fine flour and provisions of every kind would be abundant ; and, to a lord on whose hand the king leaned, and who would not believe him, he said : " Behold, thou shalt see the plenty with thine eyes, but shalt not taste thereof : " and so it was, for that lord was, on the next day, trodden to death in the gate by the people.

15. Not long after Elisha, the prophet *Jonah* lived, and prophesied in Israel. When he was ordered to go and preach against the inhabitants of the large and populous city of Nineve, the capital of Assyria (Before Christ 808), he went on board of a ship and fled from his duty ; but being overtaken by a storm, the mariners, at his own request, threw him into the sea, to appease its raging. He perished not, however, God having prepared a large fish to swallow him alive, and he was preserved in its belly, for three days and three nights. In this situation, he prayed earnestly to God, at whose command, the fish vomited him out on the shore. After this, he went and preached to the Ninevites, who, by their repentance, fasting, and prayer, averted, for a time, their threatened destruction.

16. The kingdom of the ten tribes was finally ruined, and its subjects carried into captivity by the King of Assyria (Before Christ 721), about 250 years after its erection. The kingdom of Judah lasted about 120 years longer, till Nebuchadnezzar, King of Babylon, invaded and destroyed it, and plundered the temple. He also took Zedekiah the king, and first put his

children to death in his presence ; then, boring out his eyes, bound him in fetters of brass and sent him to Babylon (Before Christ 588) ; thus fulfilling the prophecy of *Ezekiel*, who had foretold that Zedekiah should be carried to that city, yet would not see the place, though he should die there. Among the Jewish captives then in Babylon, *Daniel* is the most renowned, both for wisdom and piety. He was favoured of God, and honoured of men, beyond any that lived in his day ; and his prophecies concerning the coming of the Messiah, and other great events of after times, are the clearest and fullest of any that we have in the holy scriptures. He, and three of his companions, who were educated and maintained at the court of the king of Babylon, would not conform to the idolatry of the heathens—and because his three friends refused to fall down and worship a huge idol of gold, that the king had set up, they were thrown bound into a burning fiery furnace, the heat of which was so great, that they who cast them into it, were consumed and burnt by it. But the three Jews were preserved by the God whom they worshipped. The fire had no power on their bodies, nor was an hair of their head singed ; and the king, observing that they were walking about, unbound, in the furnace, and that a fourth person who, as he said, was like the Son of God, was along with them, called upon them, as the servants of the Most High God, to come forth—which they did, and the Chaldeans, thereupon, were made to see and confess, that there is no other God who could deliver after this sort. Daniel himself being high in power and in favour with the king, and his conduct and character being every way blameless, his enemies had nothing whereof to accuse him, but in regard to his religion. On this ground,

was stricken. He was bruised for our iniquities, and died, that we might live ; and endured God's anger, that we might be restored to his image and favour. On the Friday he died ; and on the third day, that is, on our Sabbath, he rose again from the dead ; and his flesh saw no corruption. He then appointed his Apostles to go and teach all nations, baptising in his name, as well as in that of the Father and the Holy Ghost. He was seen of many, and shewed himself alive, by many infallible proofs, for the space of forty days, after his resurrection. He then ascended into Heaven, from the top of Mount Olivet, in presence of his disciples ; and, while they conversed with him and beheld him, he was taken up, and a cloud received him out of their sight. According to what he had promised them before his ascension, the *Holy Spirit*, at the day of Pentecost, was poured out upon them ; and they received the gift of tongues, and henceforth, plainly, publicly, and boldly, and in various languages which they had never learned, they preached the gospel, testified what they had seen and what they had heard, and defied the enemies of our religion to contradict them. Many of them also, after a life of labour, and suffering, and danger, endured for Christ's sake, sealed the truth of their testimony with their blood ; so that, when we consider both the messengers and their message, we find ourselves convinced that their record is true, and as precious, as it is true ; and we believe, and are sure, that Jesus is the Christ, the son of the living God, of whom Moses in the law, and the prophets did write, the Conqueror of Satan, the Redeemer from Sin, the only Mediator between God and man, and the Author of Eternal Salvation to all them that obey him.

BOOK IV.

POETRY.

I.—THE KITE, OR PRIDE MUST HAVE A FALL.

ONCE on a time a paper kite
Was mounted to a wondrous height,
Where, giddy with its elevation,
It thus expressed self admiration—
“ See how yon crowds of gazing people
Admire my flight above the steeple ;
How would they wonder if they knew
All that a kite like me can do !
Were I but free, I'd take a flight,
And pierce the clouds beyond their sight ;
But, like a prisoner, I am bound,
My string confines me near the ground ;
I'd brave the eagle's tow'ring wing,
Might I but fly without a string.”

It tugg'd and pull'd, while thus it spoke,
To break the string—at last it broke.
Depriv'd at once of all its stay,
In vain it try'd to soar away ;
Unable its own course to guide,
The winds soon plung'd it in the tide.
Ah ! foolish kite, thou had'st no wing,
How could'st thou fly without a string ?

NEWTON.

II.—THE HARE AND TORTOISE.

A forward hare, of swiftness vain,
 The genius of the neighb'ring plain,
 Would oft deride the drudging crowd :
 For geniuses are ever proud.
 He'd boast, his flight 'twere vain to follow,
 For dog and horse he'd beat them hollow.
 A tortoise heard his vain oration,
 And vented thus her indignation :
 " Oh ! Puss ! it bodes thee dire disgrace,
 When I defy thee to the race.
 Come, 'tis a match, nay ! no denial,
 I'll lay my shell upon the trial."
 'Twas done and done, all fair, a bet,
 Judges prepared and distance set.

The scamp'ring hare outstripp'd the wind ;
 The creeping tortoise lagg'd behind,
 And scarce had pass'd a single pole,
 When puss had almost reach'd the goal.
 " Friend tortoise," quoth the jeering hare,
 " Your burden's more than you can bear,
 To help your speed, it were as well,
 That I should ease you of your shell :
 Jog on a little faster, pr'ythee,
 I'll take a nap and then be with thee."
 The tortoise heard his taunting jeer,
 But still resolved to persevere,
 And to the goal he onward crept,
 While puss, unknowing, soundly slept.

The bets were won, the hare awoke,
 When thus the victor tortoise spoke ;
 " Puss, though I own thy quicker parts,
 Things are not always done by starts ;
 You may deride my awkward pace,
 But slow and steady wins the race." LLOYD.

III.—THE LAPLANDER.

" WITH blue cold nose, and wrinkled brow,
 O traveller, say, whence comest thou ?"

From Lapland's woods, and hills of frost
 By the rapid rein-deer cross'd ;
 Where tapering grows the gloomy fir,
 And the stunted juniper ;
 Where the wild hare and the crow
 Whiten in surrounding snow ;
 Where the shivering hunters tear
 His fur coat from the grim white bear ;
 Where the wolf and northern fox
 Prowl among the lonely rocks ;
 And tardy suns to deserts drear,
 Give days and nights of half a year.
 From icy oceans where the whales
 Toss in foam their lashing tails ;
 Where the snorting sea-horses show
 His ivory teeth in grinning rows ;
 Where, tumbling in their seal skin coat,
 Fearless the hungry fishers float ;
 And, from the teeming seas supply
 The food their niggard plains deny.

IV.—THE EVENING.

O'ER the heath the heifer strays,
 Free—(the furrow'd task is done)
 Now the village windows blaze,
 Burnish'd by the setting sun.
 Now he hides behind the hill,
 Sinking from a golden sky :
 Can the pencil's mimic skill
 Copy the refulgent die ?
 Trudging as the ploughmen go,
 (To the smoking hamlet bound)
 Giant-like their shadows grow,
 Lengthen'd o'er the level ground.
 Where the rising forest spreads,
 Shelter for the lordly dome,
 To their high-built airy beds,
 See the rooks returning home.

As the lark with varied tune
 Carols to the evening, loud,
 Mark the mild resplendent moon
 Breaking through a parted cloud !
 Now the hermit owl peeps
 From the barn, or twisted brake ;
 And the blue mist slowly creeps,
 Curling on the silver lake.
 As the trout, in speckled pride,
 Playful from its bosom springs,
 To the banks, a ruffled tide,
 Verges in successive rings.
 Tripping through the silken grass,
 O'er the path-divided dale,
 Mark the rose-complexion'd lass,
 With her well-pois'd milking pail.
 Minnets, with unnumbered notes,
 And the cuckoo bird, with two,
 Tuning sweet their mellow throats,
 Bid the setting sun adieu. CUNNINGHAM.

V.—THE SEASONS.

When green grass first begins to spring,
 And daffodils appear,
 When robins in the morning sing,
 Then pleasant Spring is near.

In pleasant spring, the gardens round,
 With blossoms are all gay ;
 Then joyous is the cuckoo's sound,
 For winter's gone away.

Summer comes next with sultry hours ;
 When in the field is seen,
 The mower sweeping grass and flowers
 Before him on the green.

'Tis Autumn when the reaper goes,
 To bind the yellow corn,

When apples ripen on the boughs,
And red haws on the thorn.

With hoary frost, and rain, and snow,
Dark Winter follows near ;
Thus seasons, as they come and go,
Record the rolling year.

One God presides o'er all : He bade
The spring's sweet blossoms rise ;
The summer's fruit His goodness made, }
Whilst bounteous autumn by His aid, }
The winter food supplies.

VI.—THE SPRING.

AND see where surly Winter passes off,
Far to the north, and calls his ruffian blasts :
His blasts obey, and quit the howling hill,
The shatter'd forest, and the ravag'd vale ;
While softer gales succeed, at whose kind touch,
(Dissolving snows in liquid torrents lost,)
The mountains lift their green heads to the sky.—
Joyous, th' impatient husbandman perceives
Relenting nature, and his lusty steers
Drive from their stalls, to where the well-us'd plough
Lies in the furrow, loosen'd from the frost.
There, unrefusing, to the harness'd yoke
They lend their shoulder, and begin their toil,
Cheer'd by the simple song and soaring lark.
Meanwhile incumbent o'er the shining share
The ploughman leans, removes th' obstructing clay,
Winds the whole work, and side-long lays the glebe.—
White through the neighbouring fields the sower stalks,
With measur'd step ; and liberal, throws the grain
Into the faithful bosom of the ground :
The harrow follows harsh, and shuts the scene.
Be gracious, Heaven ! for now laborious man

Has done his part. Ye fostering breezes, blow !
 Ye softening dews, ye tender showers, descend !
 And temper all, thou world-reviving sun,
 Into the perfect year ! THOMSON.

VII.—A FLOWER GARDEN.

ALONG these blushing borders, bright with dew,
 And in yon mingled wilderness of flowers,
 Fair handed Spring unbosoms every grace ;
 Throws out the snow drop and the crocus first ;
 The daisy, primrose, violet darkly blue,
 And polyanthus of unnumbered dyes ;
 The yellow wall-flower, stain'd with iron-brown ;
 And lavish stock, that scents the garden round—
 Anemonies ; auriculas, enriched
 With shining meal o'er all their velvet leaves ;
 And full ranunculas, of glowing red.
 Then comes the tulip-race, where beauty plays
 Her idle freaks ;—
 No gradual bloom is wanting ; from the bud,
 First-born of spring, to summers musky tribes :
 Nor hyacinths, of purest virgin white,
 Low bent and blushing inward ; nor jonquils
 Of potent fragrance ; nor narcissus fair ;
 Nor broad carnations, nor gay spotted pinks
 Nor shower'd from every bush, the damask rose.
 Infinite numbers, delicacies, smells,
 With hues on hues, expression cannot paint
 The breath of nature and her endless bloom. THOMSON.

VIII.—THE SINGING BIRDS.

UP springs the lark,
 Shrill-voic'd, and loud, the messenger of morn ;
 Ere yet the shadows fly he mounted sings
 Amid the dawning clouds, and from their haunts
 Calls up the tuneful nations. Every copae

Deep-tangled, tree irregular, and bush
 Bending with dewy moisture, o'er the heads
 Of the coy quiristers that lodge within,
 Are prodigal of harmony. The thrush
 And wood-lark, o'er the kind contending throng
 Superior heard, run through their sweetest length
 Of note ; while listening Philomela deigns
 To let them joy, and purposes, in thought
 Elate, to make her night excel their day.
 The black-bird whistles from the thorny brake ;
 The mellow bullfinch answers from the grove :
 Nor are the linnets, o'er the flowering furze
 Pour'd out profusely, silent. Join'd to these,
 Innumerable songsters, in the freshening shade
 Of new-sprung leaves, their modulation mix
 Harmonious. The jay, the rook, the daw,
 And each harsh pipe, discordant heard alone,
 Aid the full concert ; while the stock-dove breathes
 A melancholy murmur through the whole.

THOMSON.

IX.—DOMESTICK FOWLS.

SHOULD I my steps turn to the rural seat,
 Whose lofty elms and venerable oaks,
 Invite the rook, who high amid the boughs,
 In early spring his airy city builds,
 And ceaseless caws amusive ; there well pleas'd
 I might the various polity survey
 Of th' household feathery tribes. The careful hen
 Calls all her chirping family around,
 Fed and defended by the fearless cock ;
 Whose breast with ardent flames, as on he walks
 Graceful, and crows defiance. In the pond
 The finely chequer'd duck, before her train,
 Rows garretous. The stately sailing swan
 Gives out his snowy plumage to the gale ;
 And, arching proud his neck, with oily feet
 Bears forward flotes, and guards his caterails,

Protective of his young. The turkey nigh,
 Loud threatening, reddens; while the peacock spreads
 His every-colour'd glory to the sun,
 And swims in radiant majesty along.
 O'er the whole homely scene, the cooing dove
 Flies thick in playful chase, and gayly rolls
 The glancing eye, and turns the changeful neck.

THOMSON.

X.—SHEEP SHEARING.

At last, of snowy white, the gathered flocks
 Are in the wattled pen innumerable press'd,
 Head above head; and rang'd in lusty rows,
 The shepherds sit, and whet the sounding shears.
 The housewife waits to roll her fleecy stores,
 With all her gay drest maids attending round.—
 Behold where bound, and of its robe bereft,
 By needy man, that all depending lord,
 How meek, how patient, the mild creature lies!
 What softness in its melancholy face,
 What dumb complaining innocence appears!
 Fear not, ye gentle tribes, 'tis not the knife
 Of horrid slaughter that is o'er you wav'd;
 No, 'tis the tender swain's well-guided shears;
 Who having now, to pay his annual care,
 Borrowed your fleece, to you a cumbrous load,
 Will send you bounding to your hills again.

THOMSON.

XI.—THUNDER.

'Tis listening fear and dumb amazement all:
 When to the startled eye the sudden glance
 Appears far south, eruptive through the cloud;
 And following slower, in explosion vast,
 The Thunder raises his tremendous voice.

At first, heard solemn o'er the verge of heaven,
 The tempest growls ; but as it nearer comes
 And rolls its awful burden on the wind,
 The lightnings flash a larger curve, and more
 The noise astounds : till over head a sheet
 Of livid flame discloses wide ; then shuts
 And opens wider—shuts and opens still
 Expansive, wrapping ether in a blaze.
 Follows the loosen'd aggravated roar,
 Enlarging, deepening, mingling—peal on peal
 Crush'd horrible, convulsing Heaven and earth.

THOMSON.

XII.—WINTER.

THE clouds now roll their fleecy world along ;
 And the sky saddens with the gather'd storm.
 Through the hush'd air the whitening shower descends
 At first thin wavering ; till at last the flakes
 Fall broad, and wide, and fast, dimming the day
 With a continual flow. The cherish'd fields
 Put on their winter robe of purest white.
 'Tis brightness all—save where the new snow melts
 Along the mazy current. Low the woods
 Bow their hoar head ; and, ere the languid sun
 Faint from the west, emits his evening ray,
 Earth's universal face, deep hid, and chill,
 Is one wild dazzling waste, that buries wide
 The works of Man.—

The red-breast, heedful of th' embroiling sky,
 In joyless fields and thorny thickets, leaves
 His shivering mates, and pays to trusted man
 His annual visit. Half afraid, he first
 Against the window beats ; then brisk, alights
 On the warm hearth ; then hopping o'er the floor,
 Eyes all the smiling family askance,
 And pecks, and starts, and wonders where he is
 Till more familiar grown, the table crumbs
 Attract his slender feet.

THOMSON.

XIII.—HUMAN LIFE:

—WHEN Winter spreads his latest glooms,
 And reigns tremendous o'er the conquer'd years,
 How dead the vegetable kingdom lies !
 How dumb the tuneful ! Horror wide extends
 His desolate domain. Behold, fond man !
 See here thy pictur'd life ; pass some few years,
 Thy flowering Spring, thy Summer's ardent strength,
 Thy sober Autumn fading into age,
 And pale concluding Winter comes at last,
 And shuts the scene. THOMSON.

XIV.—A NEW-YEAR HYMN.

Time by moments steals away,
 First the hour and then the day ;
 Small the daily loss appears,
 Yet it soon amounts to years.

See, another year is gone !
 Quickly have the seasons pass'd !
 This we enter now upon
 May to many prove their last :

Mercy hitherto has spar'd,
 But have mercies been improv'd ?
 Let us ask, Am I prepar'd,
 Should I be this year remov'd ?

While with ceaseless course the sun
 Hasten'd through the former year,
 Many souls their race have run,
 Never more to meet us here :

Fix'd in an eternal state,
 They have done with all below ;
 We a little longer wait,
 But how little, none can know.

As the winged arrow flies,
 Speedily the mark to find ;
 As the lightning from the skies
 Darts and leaves no trace behind :

Swiftly thus, our fleeting days
 Bear us down life's rapid stream ;
 Upwards, Lord, our spirits raise,
 All below is but a dream. OLNEY HYMNS.

XV.—A LANDSCAPE.

Now I gain the mountain's brow ;
 What a landscape lies below !
 No clouds, no vapours intervene ;
 But the gay, the open scene
 Does the face of nature show,
 In all the hues of Heaven's bow ;
 And, swelling to embrace the light,
 Spreads around beneath the sight.—
 Below, the trees unnumber'd rise,
 Beautiful in various dyes :
 The gloomy pine, the poplar blue,
 The yellow beech, the sable yew,
 The slender fir that taper grows,
 The sturdy oak with broad-spread boughs.—
 And see the rivers, how they run
 Through woods and meads, in shade and sun,
 Sometimes swift, and sometimes slow,
 Wave succeeding wave, they go
 A various journey to the deep,
 Like human life, to death's long sleep !
 Thus is nature's vesture wrought,
 To instruct our wandering thought ;
 Thus she dresses green and gay,
 To disperse our cares away.
 Ever charming, ever new,
 When will the landscape tire the view ?
 The fountain's fall, the river's flow,
 The woody valleys, warm and low ;

The windy summit, wild and high,
 Roughly rushing on the sky !
 The pleasant seat, the ruin'd tower,
 The naked rock, the shady bower ;
 The town and village, dome and farm
 Each give to each a double charm,
 As pearls upon an Ethiop's arm.

}

DYER.

XVI.—ON CRUELTY TO ANIMALS.

I WOULD not enter on my list of friends
 (Though grac'd with polish'd manners and fine sense,
 Yet wanting sensibility), the man
 Whoneedlessly sets foot upon a worm.
 An inadvertent step may crush the snail
 That crawls at evening in the public path ;
 But he that has humanity forewarn'd,
 Will tread aside, and let the reptile live.
 The creeping vermin loathsome to the sight
 And charg'd perhaps with venom, that intrudes,
 A visiter unwelcome, into scenes
 Sacred to neatness and repose, the bower,
 The chamber, or the hall,—may die :
 A necessary act insurs no blame.
 Not so, when held within their proper bounds
 And guiltless of offence they range the air,
 Or take their pastime in the spacious field :
 There they are privileg'd. And he that hunts
 Or harms them there, is guilty of a wrong :
 Disturbs th' economy of Nature's realm,
 Who, when she form'd, design'd them an abode.
 The sum is this :—if man's convenience, health
 Or safety interfere, his rights and claims
 Are paramount, and must extinguish theirs.
 Else they are all (the meanest things that are),
 As free to live, and to enjoy that life
 As God was free to form them at the first,
 Who in his sovereign wisdom made them all.
 Ye, therefore, who love mercy, teach your sons
 To love it too.

COWPER.

XVII.—THE COTTAGER'S SATURDAY NIGHT.

SAFELY through another week
 God has brought us on our way ;
 Let us now a blessing seek,
 On th' approaching Sabbath day.
 Day of all the week the best,
 Emblem of Eternal Rest.

OLNEY HYMN.

Then kneeling down to Heaven's Eternal King
 The saint, the father, and the husband prays ;
 Hope springs exulting on triumphant wing,
 That *thus* they all shall meet in future days ;
 There ever bask in uncreated rays ;
 No more to sigh, or shed the bitter tear,
 Together hymning their Creator's praise,
 In such society, yet still more dear,
 While circling time moves round in an eternal sphere.

Then homeward all take off their several way,
 The youngling cottagers retire to rest ;
 The parent pair their secret homage pay,
 And proffer up to Heaven their warm request,
 That He who stills the raven's clamorous nest,
 And decks the lily fair in flowery pride,
 Would, in the way His wisdom sees the best,
 For them and for their little ones provide,
 But chiefly in their hearts with grace divine preside.

BURNS.

XVIII.—SABBATH MORNING.

How still the morning of the hallowed day !
 Mute is the voice of rural labour, hush'd
 The ploughboy's whistle, and the milkmaid's song.—
 With dove-like wings, Peace o'er yon village broods ;
 The dizzying mill-wheel rests ; the anvil's din
 Hath ceased ; all, all around is quietness.—

Sounds the most faint attract the ear,—the hum
 Of early bee, the trickling of the dew,
 The distant bleating, midway up the hill.
 Calmness sits throned on yon unmoving cloud.
 The blackbird's note comes mellow from the dale ;
 And sweeter from the sky the gladsome lark
 Warbles his heaven-tuned song ; the lulling brook
 Murmurs more gently down the deep worn glen ;
 While from yon lowly roof, whose curling smoke
 O'er mounts the mist, is heard, at intervals,
 The voice of psalms, the simple song of praise.—
 Hail, Sabbath ! thee I hail, the poor man's day !
 On other days, the man of toil is doom'd
 To eat his joyless bread lonely—the ground
 Both seat and board,—screen'd from the winter's cold
 And summer's heat, by neighbouring hedge or tree ;
 But on this day, embosom'd in his home,
 He shares the frugal meal with those he loves ;
 With those he loves he shares the heartfelt joy
 Of giving thanks to God—not thanks of form,
 But reverently, with upward look, and pious hope
 That Heaven itself shall be one Sabbath without end.

GRAHAME.

XIX.—THE HOLY SCRIPTURES.

How precious is the Book Divine,
 By inspiration given !
 Bright as a lamp its doctrines shine,
 To guide our souls to Heaven.

It sweetly cheers our drooping hearts,
 In this dark vale of tears ;
 Life, light, and joy it still imparts,
 And quells our rising fears.

This lamp, through all the tedious night
 Of life, shall guide our way ;
 Till we behold the clearer light
 Of an Eternal Day.

UNION HYMNS.

XX.—GOD'S OMNIPRESENCE.

AMONG the deepest shades of night,
 Can there be one who sees my way?
 Yes,—God is like a shining light
 That turns the darkness into day.

When every eye around me sleeps,
 May I not sin without controul?
 No!—for a constant watch He keeps
 On every thought of every soul.

If I could find some cave unknown,
 Where human feet had never trod;
 Yet there I could not be alone,
 On every side there would be God.

He smiles in Heaven—He frowns in hell—
 He fills the air, the earth, the sea;
 I *must* within his presence dwell;
 I *cannot* from his anger flee!

Yet I may flee,—He shows me where
 Forgiveness is to be obtain'd;
 In Christ, th' exalted Saviour,
 He shows me an Almighty Friend.

MRS. GILBERT.

XXI.—THE TWENTY NINTH PSALM.

GIVE, O ye mighty, unto God,—
 Unto the Lord give ye
 The honour due; ascribe to Him
 Glory and majesty.

Revere his name, adore his power,
 Unto him homage pay
 Within his temple, where he doth
 His Holiness display.

He reigns ; and none can thwart his will,
 Or disannul his word :
 The God of Glory thundereth,
 And nature owns him Lord.

God's voice is in the louring sky,
 And on the stormy sea ;
 God's voice is powerful, loud, and dread,
 And full of majesty.

God's voice asunder cedars breaks,
 And strews them on the ground ;
 God's voice rolls through the vale, and shakes
 The mountains all around.

God's voice terrific bursts the cloud,
 And cleaves the lightning's flame ;
 Creation hears the voice of God,
 And echoes back his name.

God's voice doth shake the wilderness ;
 Hinds frightened flee the sound ;
 And oaks are shivered, forests stripp'd,
 And levelled with the ground.

In solemn awe, Men hear his voice ;
 Within his temple, they
 Speak of his glory and his grace,
 And own his sovereign sway.

Jehovah sits upon the flood,
 Enthroned in majesty ;
 Jehovah sitteth King ; his reign
 Lasts through eternity.

Jehovah to his people will
 Give strength, till trials cease ;
 Jehovah will his people bless
 With everlasting peace.

A. S.

XXII.—EARLY PIETY RECOMMENDED.

In the soft season of thy youth,
 In nature's smiling bloom,
 Ere age arrive, and trembling wait
 Its summons to the tomb.

Remember thy Creator, God ;
 For him thy powers employ ;
 Make him thy fear, thy love, thy hope,
 Thy confidence, thy joy.

He shall defend and guide thy course,
 Through life's uncertain sea,
 Till thou art landed on the shore
 Of blessed Eternity.

Then seek the Lord betimes, and choose
 The path of Heavenly truth.
 The earth affords no lovelier sight
 Than a Religious Youth. PERRONETTE.

'Tis Religion that can give
 Sweetest pleasures while we live ;
 And the same that must supply
 Solid comforts when we die.

XXIII.—AN INFANT'S PRAYER.

LORD ! teach a little child to pray ;
 Thy grace betimes impart,
 And grant thy Holy Spirit may
 Renew my infant heart.

May Jesus Christ my sins forgive,
 And wash away their stain ;
 And fit my soul with him to live,
 And in his kingdom reign.

XXIV.—A CHILD'S GRAVE.

WHAT is this little grassy mound,
 Where pretty daisies bloom ?
 What is there lying under ground ?
 It is an infant's tomb.

Alas ! poor baby, did it die ?
 How dismal that must be !
 To leave this pretty world, and lie
 In dust, seems sad to me.—

Silence, my child ; for could we hear
 This happy baby's voice,
 We should not drop another tear,
 But triumph and rejoice.

“ O do not weep at all for me,”
 The happy soul would say ;
 “ Nor grieve, dear child, that I am free
 “ From that poor sleeping clay.

“ Mourn not because my feeble breath
 “ Was stopp'd as soon as given :
 “ There's nothing terrible in death,
 “ To those who come to Heaven.

“ No sin, no sorrow, no complaints,
 “ My pleasures here destroy ;
 “ I live with God and all his saints,
 “ And endless is our joy.

“ While with the spirits of the just
 “ My Saviour I adore,
 “ I smile upon my sleeping dust
 “ That now can weep no more.”

XXV.—A PRAYER FOR DAILY BREAD.

FOUNTAIN of blessing, ever bless'd
 Enriching all, of all possess'd;
 By whom the whole creation's fed,
 Give me each day my daily bread.
 To thee my very life I owe,
 From thee do all my comforts flow;
 And every blessing which I need
 Must from thy bounteous hand proceed.
 Great things are not what I desire,
 Nor dainty meat, nor rich attire;
 Content with little would I be—
 That little, Lord, must come from thee.

XXVI.—SHORTNESS OF LIFE.

SEE, how beneath the sunbeam's smile,
 Yon little billow heaves its breast;
 It foams and sparkles for a while,
 And murmuring then subsides to rest.

Thus Man, the sport of bliss and care,
 Rises on time's eventful sea;
 And, having swelled a moment there,
 Then drops into eternity.

XXVII.—MORTALITY.

LIKE shadows gliding o'er the plain,
 Or clouds that roll successive on,
 Man's busy generations pass,
 And, while we gaze, their forms are gone.

Vain was the boast of lengthened years.
 The patriarch's full maturity;
 'Twas but a larger drop to swell
 The ocean of eternity.

"He liv'd—he died:" behold the sum,
 The abstract of th' historian's page
 Alike in God's all-seeing eye,
 The infant's day, the patriarch's age.

Oh Father! in whose mighty hand
 The boundless years and ages lie,
 Teach us thy boon of life to prize,
 And use the moments as they fly.

XXVIII.—THE LAST JUDGMENT.

THE Chariot! the Chariot! its wheels roll on fire,
 As the Lord cometh down in the day of his ire;
 Self-moving it drives on its pathway of cloud,
 And the heavens at Jehovah's dread presence are bowed.

The Glory! the Glory! around him are pour'd
 All the myriads of angels that wait on the Lord;
 And the glorified saints and the martyrs are there,
 And all who the palm wreaths of victory wear.

The Trumpet! the Trumpet! the dead have all heard—
 Lo the depths of the stone-covered monuments stirr'd;
 From ocean and earth, from the south pole and north,
 Lo the vast generations of ages come forth.

The Judgment! the Judgment! the thrones are all set,
 Where the Lamb and the white-clothed elders are met;
 All flesh is at once in the sight of the Lord,
 And the doom of Eternity hangs on his word.

Oh Mercy! oh Mercy! look down from above,
 Redeemer, on us thine own children with love;
 When beneath to their darkness the wicked are driven,
 May our justified souls find a welcome in Heaven.

MILMAN.

APPENDIX.

A COMPENDIUM OF ENGLISH GRAMMAR.

ENGLISH GRAMMAR is the art of speaking and writing the English language with propriety ; and letters, words, and sentences comprise the whole subject of which it treats. The *letters* are twenty six in number, and are divided into vowels, and consonants. The *vowels* are a, e, i, o, u, ; also, w and y are vowels, except when they begin a word or syllable. All the rest of the letters are *consonants*. In every *syllable*, or distinct sound, there must be a vowel ; and if two vowels meet together, the union of the two is called a *diphthong* ; if three of them meet, it is called a *triphthong*. When both vowels are sounded, the diphthong is called *proper* ; when otherwise, *improper*.

A word of one syllable is called a monosyllable ; of two syllables, a dissyllable ; of three, a trisyllable ; and of four or more, a polysyllable. When a word is derived from some other word, it is said to be derivative, or compound ; but if it come from no other, it is a primitive or simple word. Every word that is written or spoken, must belong to some one or other of nine

divisions or classes, called PARTS OF SPEECH. It must be an *article*, or a *noun*, or an *adjective*, or a *pronoun*, or a *verb*, or an *adverb*, or a *preposition*, or an *interjection*, or a *conjunction*.

The *articles* are easily known ; there being but two of them, viz. the indefinite article, *a*, which becomes *an* before a vowel or silent *h*, and the definite article, *the*. A *noun*, or substantive, is the name of any person, place, or thing. It may be *proper* ; as Thomas, Scotland, London ; or *common* ; as, man, dog, tree—it may be collective ; as, people, multitude, army ; or abstract ; as, softness, whiteness, fragrancy. Nouns are varied by gender, number, and case. The *genders* are three ; the *masculine*, denoting the male sex ; the *feminine*, the female sex ; and the *neuter*, implying that the thing is without life. The *numbers* are two, viz. the *singular*, expressing one, and the *plural*, more than one. The *plural* is commonly formed by adding *s*, to the singular ; as, book books ; nouns in *s*, *sh*, *ch*, *x*, or *o*, form the plural by adding *es* ; nouns in *y* preceded by a consonant, change the *y* into *ies* in the plural ; and several nouns in *f*, or *fe*, change the *f*, or *fe*, into *ves*. The article, *the*, may be joined to a noun, either singular or plural ; but the article, *a* or *an*, is applied to singular nouns only. The *cases* of nouns are three ; the *nominative*, *possessive*, and *objective*. The nominative and objective are alike. The possessive is formed by adding an apostrophe to the nominative, and also the letter *s*, unless the word previously ended in *s*. The word lady, for example, is thus declined,

<i>Nom. Sing.</i>	Lady	<i>Nom. Pl.</i>	Ladies
<i>Poss. Sing.</i>	Lady's .	<i>Poss. Pl.</i>	Ladies'
<i>Obj. Sing.</i>	Lady	<i>Obj. Pl.</i>	Ladies

The *adjective* expresses the quality of the noun ; as a *good* boy, a *tall* tree. It has three *degrees of comparison*, viz. the *positive*, which is the adjective itself, without increase or diminution ; as, wise, great ; the *comparative*, which adds *r* or *er* ; as, wiser, greater ; and the *superlative*, which adds *st*, or *est* ; as, wisest, greatest. In this way, adjectives of one syllable are compared ; but those of more than one, commonly prefix the words *more* and *most*, as *more* beautiful, *most* beautiful ; and some, as *good*, *better*, *best* ; *bad*, *worse*, *worst* ; *little*, *less*, *least*, are irregular.

The *pronoun* is a word used instead of a noun, and is either *personal*, or *relative*, or *adjective*. The *personal* pronouns are, *I*, *thou*, *he*, *she*, *it*, with their plurals, *we*, *you*, *they*. *I*, is the *first person*, and is used in speaking of one's self. *Thou*, is the *second person*, and is used in speaking to another. *He*, *she*, and *it*, are of the *third person*, and are used in speaking of a person or thing. They are thus declined—

<i>Nom. Sing.</i>	<i>I</i>	<i>Thou</i>	<i>He</i>	<i>She</i>	<i>It</i>
<i>Poss. Sing.</i>	<i>Mine</i>	<i>Thine</i>	<i>His</i>	<i>Hers</i>	<i>Its</i>
<i>Obj. Sing.</i>	<i>Me</i>	<i>Thee</i>	<i>Him</i>	<i>Her</i>	<i>It</i>

<i>Nom. Pl.</i>	<i>We</i>	<i>Ye or you</i>	<i>They</i>	<i>They</i>	<i>They</i>
<i>Poss. Pl.</i>	<i>Ours</i>	<i>Yours</i>	<i>Theirs</i>	<i>Theirs</i>	<i>Theirs</i>
<i>Obj. Pl.</i>	<i>Us</i>	<i>You</i>	<i>Them</i>	<i>Them</i>	<i>Them</i>

The *relative* pronouns are, *who*, *which*, and *that*. They relate to a noun or pronoun going before, which is called the *antecedent*. If the antecedent be a person, *who*, is employed—if it be an inferior animal, or a thing without life, *which*, is then used— or, *that*, may be used instead of *who*, or *which*. The rest of the pronouns, whether *possessive*, as, *my*, *thy*, *his*, *her*, *our*, *your*,

their, its, own; or distributive, as, *each, every, either, neither*; or demonstrative, as, *this, and that*, with their plurals, *these, and those*; or indefinite, as, *none, any, all, such, some, other, another*, may be considered merely as adjectives, and construed accordingly. *Who, which, and what*, when a question is asked, are called *interrogative*; who has *whose*, in the possessive case, and *whom*, in the objective; and the singular and plural of it are alike.

A *verb* expresses being, doing, or suffering, and is varied, or conjugated, by voices, moods, tenses, numbers, and persons. There are two *voices*, the active and passive; and there are commonly reckoned five *moods*, the indicative, potential, subjunctive, imperative, and infinitive; and six *tenses*, the present, past, perfect, pluperfect, future, and future perfect.

Conjugation of the Auxiliary Verb TO BE.

INDICATIVE MOOD.

Present Tense.

Singular.	Plural.
1. I am	1. We are
2. Thou art	2. Ye or you are
3. He is	3. They are

Past Tense.

Singular.	Plural.
1. I was	1. We were
2. Thou wast	2. You were
3. He was	3. They were

Perfect Tense.

Singular.	Plural.
1. I have been	1. We have been
2. Thou hast been	2. You have been
3. He has or hath been	3. They have been

Pluperfect Tense.

1. I had been 2. Thou hadst been 3. He had been, &c.

Future Tense.

1. I shall *or* will be 2. Thou shalt *or* wilt be
3. He shall *or* will be, &c.

Future Perfect Tense.

1. I shall have been 2. Thou shalt have been
3. He shall have been, &c.

POTENTIAL MOOD.

Present Tense.

1. I may *or* can be 2. Thou mayst or canst be
3. He may *or* can be, &c.

Past.

1. I might be 2. Thou mightst be 3. He might be, &c.

Perfect.

1. I may have been 2. Thou mayst have been.
3. He may have been, &c.

Pluperfect.

1. I might have been 2. Thou mightst have been
3. He might have been, &c.

SUBJUNCTIVE MOOD.

Present Tense.

1. If I be 2. If thou be 3. If he be, &c.

Past.

- 1. If I were 2. If thou wert 3. If he were, &c.**

IMPERATIVE MOOD.

2. *Sing.* Be or be thou 2. *Pl.* Be or be ye or you.

INFINITIVE MOOD.

- Present.* To be *Perfect.* To have been.

PARTICIPLES.

Present. Being *Past.* Been *Perfect.* Having been

The Tenses of all other verbs are formed in a similar way, except the present and past indicative, which are declined like the verb, to love, for example—Thus, *present*, I love, thou lovest, he loves or loveth, we love, ye or you love, they love—*past*, I loved, thou lovedst, he loved, we loved, you loved, they loved—the perfect, indicative, has always the sign *have* ; the pluperfect, *had* ; the future, *shall* or *will* ; and the future perfect, *shall*, or *will have*. The present, potential, is formed by the help of *may* or *can* ; the past, by *might*, *could*, *would*, or *should* ; the perfect by *may* or *can have* ; and the pluperfect by *might could*, *would*, or *should have*. The tenses of the *subjunctive* are the same as those of the indicative, except that the present tense makes no change in the 2d or 3d person singular, but uses the same word throughout ; thus, if I love, if thou love, if he love, if we love, if ye love, if they love. The *imperative* mood is used in commanding, or permitting. *To*, is the sign of the *infinitive* mood. The present *participle* ends always in *ing*, and the past, in all regular verbs, ends in *ed*. The passive voice of any verb is nothing more than the verb *to be*, with the past participle of the other verb continually annexed to it ; as, *I am loved*, *thou art loved*, *he is loved*, &c.

Adverbs, as *often*, *here*, *exceedingly*, express some circumstance of time, place, or manner, &c. and many of them are compared, like adjectives. *Prepositions*, as, *of*, *to*, *by*, *in*, *with*, &c. are commonly placed before the nouns or pronouns which they govern. If a preposition have no noun or case which it governs, it then becomes an adverb, and is construed accordingly. The

conjunctions, as, *and*, *or*, *nor*, &c. join words and sentences together; and the *interjections*, as, *O*, *alas*, &c. are words thrown in, to express some emotion of the speaker.

RULES OF SYNTAX.

I. An adjective agrees with its noun in gender, number, and case. *Note. Participles, and adjective pronouns, are comprehended in this Rule.*

II. A verb must agree with its nominative in number and person. *Note. The infinitive mood is often the nominative to a verb; and the present participle is often used as a noun.*

III. Two or more singular nouns, coupled with *and*, require a verb in the plural.

IV. Collective nouns may have a verb either singular or plural.

V. When two nouns come together signifying the same thing, they agree in case.

VI. When two nouns come together signifying different things, the first is put in the possessive case.

VII. The relative agrees with its antecedent in gender, number, and person.

VIII. An active verb governs the objective case.

IX. The verb *to be* has the same case after it that it has before it.

X. One verb governs another in the infinitive mood. *Note. To, the sign of the infinitive, is not used after, let, and some other verbs.*

XI. Adverbs are joined to verbs and adjectives. *Note. This Rule includes adverbial conjunctions.*

XII. Prepositions govern the objective case.

XIII. Conjunctions couple the same moods and tenses of verbs, and the same cases of nouns and pro-

nouns. *Note.* Conjunctions couple the same parts of speech.

XIV. Conjunctions that imply contingency and futurity, require the subjunctive mood.

XV. Interjections, unless when followed by the pronouns thou or ye, govern the objective case.

By means of these short and easy Rules, any sentence may be construed ; and the pupil, after carefully parsing his lesson, should apply the Rule that is requisite, to every word. As there must be a verb and its nominative in every complete sentence, let these always be selected and construed in the first place. *Let the article be mentioned along with its noun ; and the words be supplied, that are understood.* Thus, taking the last sentence for an example, say, *let thou*, a verb must agree, &c. Rule II.—*let the article*, an active verb governs, &c. Rule VIII.—*let be mentioned*, Rule X.—*mentioned along*, Rule XI.—*with noun*, Rule XII.—*its noun*, Rule I.—*let and let*, Rule XIII.—*let be supplied*, Rule X.—*let the words*, Rule VIII.—*the words that*, Rule VII.—*that are understood*, Rule II.

DICTIONARY,

EXPLAINING AND DIVIDING INTO SYLLABLES,
THE MORE DIFFICULT WORDS THAT
OCCUR IN THE SELECTION.

AG-GRE'SS-OR, the beginner of a quarrel.

A'L-PINE, high, mountainous.

A'M-A-TO-RY, relating to love.

A'N-EC-DOTE, a story.

AN-I-MA'TION, liveliness.

AN-TA'G-O-NIST, an opponent.

AN-TI'-PA-THY, natural aversion.

AP-PE'N-DAGE, something added to another.

AP-PRE-HEN'SION, fear.

AP-PRO'-PRI-ATE, fit, suitable.

A'R-CHI-TECT, a builder.

AS'-PECT, look, countenance.

AS-SAIL'-ANT, he that attacks.

AS-SEM'-BLAGE, a collection.

AS-SI-DU'-I-TY, diligence.

AS-SO'-CI-ATE, comrade, companion,

AT'-MO-SPHERE, the air.

AT'-TI-TUDE, posture.

A-VI'-DI-TY, greediness.

A'-ZURE, blue colour.

BEN-E-FAC'-TOR, he that does a kindness.

BRAKE, a thicket of brambles.

BUR'ROW, to make holes in the ground.

CAL'-UM-NY, slander, false charge.

CA-PRI'-CIOUS, fanciful, whimsical.

CAR-A-VAN, a troop of merchants or pilgrims.

CAR-NI'-VO-ROUS, eating flesh.

CAR'-RI-ON, a corrupted carcase.

CHA'-OS, confusion, disorder.

CIR'-CUIT, a circle, or ring.

CIR-CUM-SPEC'-TION, watchfulness, caution.

CO-IN-CIDE', to meet, or happen together.

COL'-O-NY, a body drawn from the mother country.

COM'-BAT-ANT, one that fights.

COM-MU'-NI-CA'-TION, conversation.

COM-PET'-I-TOR, a rival.

COM'-PLI-CAT-ED, made up of many parts.

CON'-TI-NENT, great extent of land.

CON-VUL'-SION, tumult, disturbance.

COPSE, low or short wood.

CY-LIN'-DRI-CAL, round, like a roller.

DA'-MASK-ED, having flowers or figures formed on it.

DE-CLIV'-I-TY, a gradual descent.

DE-MON'-STRATE, to prove.

DE-NO'-MI-NATE, to name.

DE'-VI-ATE, to wander from.

DI-AM'-E-TER, a line through the centre of a circle from side to side.

DIS-AN-NUL', to make of no effect.

DIS'-CI-PLINE, education, training.

DIS-CON'-SO-LATE, sorrowful.

DO-CIL'-I-TY, readiness to learn.

DO-ME'S-TI-CATE, to bring from a wild to a tame state.

E-co'-NO-MY, management, thrift.

- EL-EC-TRI'-CI-TY**, the substance which produces lighting.
EL'-E-MENT, simple body, earth, air, &c.
EL'-E-VAT-ED, lifted up, raised aloft.
EM-BRO'-IL-ING, confused, disturbing.
EN'-TER-PRISE, a hazardous undertaking.
EP-I-DEM'-IC, general, affecting numbers.
E-QUA'-TOR, a circle at an equal distance from both poles.
E'-QUI-POISE, equality of weight.
E-RU'-P-TION, a bursting forth.
E'-THI-OP, native of Ethiopia, a blackamore.
E-VA'-SION, excuse, escape.
EX-CLU'-SIVE, excepting, shutting out.
EX-PAN'-SIVE, having power to spread out.
EX-PE-DI'-TION, a march or voyage, haste.
EX-PE'-RI-ENCE, knowledge gained by trial.
EX'-QUI-SITE, excellent.
EX-TEN'-SI-BLE, capable of being stretched.
EX-TER'-MI-NATE, to drive away, to destroy.
EX-TIR'-PATE, to root out.
FAB'-U-LIST, a writer of fables.
FA-CIL'-I-TATE, to make easy.
FE-LINE, like a cat, of the cat kind.
FE-RO'-CIOUS, savage, fierce.
FOR'-MI-DABLE, terrible, dreadful.
FOS-SIL, a body dug out of the earth.
FRU-GA'-L-I-TY, thriftiness.
GAR'-RU-LOUS, prattling, talkative.
GI-GAN'-TIC, bulky, enormous.
GRAN'-A-RY, a storehouse for corn.
GRI-MA'-CE, a distortion of the face.
HA-BIT'-U-AL, customary.
HA'-R-BIN-GER, a forerunner.
HAZ'-AR-DOUS, dangerous.
HER'-ALD-RY, the office of adjusting coats of arms, &c.
I-DOL'-A-TRY, the worship of images.
IM-MOR'-TAL, being never to die.
IM-PE'-RI-OUS, commanding.
IM-PER'-VI-OUS, not admitting any passage.
IM-PET-U-O'S-I-TY, violence, fury.
IN-AC-CE'S-SI-BLE, not to be reached.
IN-CUM'-BENT, resting upon, lying upon.
IN'-DI-CATE, to point out, to show.
IN-NU'-ME-ROUS, too many to be counted.
IN-STIN'C-TIVE-LY, by instinct or the call of nature.
IN-TEG'-RI-TY, honesty, uprightness.
IN'-TEL-LECT, the power of understanding.
IN-TER-VEN'E, to come between.
IN-TE'S-TINES, the bowels.
IN-TRA'C-TA-BLE, ungovernable, stubborn.
IN-VE'-T-E-RATE, old, continued.
JAV'-E-LIN, a spear or half pike.
LAN'D-SCAPE, the prospect of a country.
LON-GE'-V-I-TY, length of life.
LO-QUA'-CI-TY, too much talk.
LU'-DI-CROUS, laughable.
LU'-MI-NOUS, shining, bright.
LU-GU'-BRI-OUS, mournful, sorrowful.
MAG'-A-ZINE, a storehouse.
MAG'-NI-TUDE, greatness, bulk.
MA-HOG'-A-NY, a reddish wood.
MA'R-I-TIME, relating to the sea.
MA-TU'-RI-TY, ripeness.
MAZE, an intricate winding.
MECH'-A-NISM, construction of parts, workmanship.
MEM'-BRANE, a thin web.
ME'-TE-OR, a transient body in the air.
MI'-GRA-TO-RY, changing residence.
MO-DI-FI-CA'-TION, a degree of change.
MO'D-U-LATION, the forming of sounds.
MU'S-CU-LAR, performed by muscles, fleshy.

MY'-RI-AD, a great number.

NOC-TU'-R-NAL, nightly.

NO'-I-SOME, offensive, disgusting.

NU'-I-SANCE, something offensive.

OB-LIQU'E, slanting, not up-
-upright.

OP-E-RA'-TION, action, work.

OR-GAN-I-ZA'-TION, construc-
-tion of parts.

O'-SIER, a willow.

PAL'-A-TA-BLE, pleasing to the
-taste.

PA'-L-MA-TED, broad, like hands
-or fingers.

PAR'-A-MOUNT, superior, chief.

PER-PEN-DIC'-U-LAR, straight
-up and down.

PHIL-O-ME'-LA, a name for the
-nightingale.

PI'-N-ION, a wing, a feather or
-quill.

PO'-PU-LOUS, full of people.

PRE'-CI-PICE, aheadlong steep.

PRE-DA'-CEOUS, living by prey.

PRE-DI-LE'C-TION, a liking
-beforehand.

PRE'-SCI-ENCE, foreknow-
-ledge.

PRO'-GE-NY, offspring.

PRO-LI'-F-IC, fruitful, produc-
-tive.

PRO'-MI-NENT, standing out
-beyond some parts.

PRO-TRAC'-TED, delayed,
-lengthened.

PRO-TU'-BE-RANCE, some-
-thing swelling out.

PUM'-PION, the fruit of a gourd,
-weighing sometimes 30 pounds
-or more.

QUA'D-RU-PED, animal going
-on four legs.

QUI'-N-IS-TER, one who sings
-in concert.

RA-PA'-CIOUS, given to plun-
-der, ravenous.

RE-CEP'-TA-CLE, a vessel or
-place for receiving.

RE'-COG-NISE, to acknowledge
-or know again.

RE-FUL'-GENT, bright, shining.

RE-GAL'E, to feast, to refresh.

RE-FLE'-N-ISH, to stock, to fill.

RE-PO'-S-I-TO-RY, where a thing
-is laid up safely.

RE-SER-VOI'R, where a thing is
-kept in store.

RES-PI-RA'-TION, the act of
-breathing.

RE-SUR-RE'C-TION, revival
-from the dead.

RE-VO-LU'-TION, a circular
-motion.

RHE'-U-MAT-ISM, a pain which
-attacks the joints.

RU'-MI-NAT-ING, chewing the
-cud.

SAR-CA'-S-TIC, taunting, insult-
-ing.

SA-TI'-R-I-CAL, severe, finding
-fault.

SE-MI-LU'-NAR, like a halfmoon.

SEN'-A-TOR, a publick coun-
-sellor.

SEN-SA'-TION, feeling.

SEN'-TI-NEL, one who watches
-or keeps guard.

SE-QUE'-S-TER-ED, retired, set
-aside.

SKEL'-E-TON, the bones of the
-body entire.

SPE-CI'-FI-CAL-LY, in regard
-to the species.

STIM'-U-LATE, to excite, or
-spur forward.

SUB-SE'-R-VI-EN-CY, service-
-ableness, fitness.

SUB-TER-RA'-NE-OUS, lying
-under the earth.

SUC'-CU-LENT, juicy, moist.

SU-PER-FLU'-I-TIES, more
-than enough.

SUR'-FEIT-ING, being fed over-
-much.

SUS-CEP'-TI-BLE, admitting,
-capable.

TEM'-PE-RANCE, moderation,
-self-denial.

TEM'-PE-RA-TURE, the degree
-of heat or cold.

TE-NA'-CI-TY, keeping fast hold

TOR-PI'-D-I-TY, numbness,
-sluggishness.

TREACH'-E-ROUS, breaking
-faith, faithless.

TREM'-U-LOUS, trembling
-quivering.

TRI'-AN-GLE, a figure of three
-sides and angles.

UN'-C-TU-OUS, oily, fat, clammy.

U'-NI-VERSE, the whole crea-
tion.

UN-ME'-R-IT-ED, not deserved.

UN-SA'-VOUR-Y, having a bad
taste.

UN-STA'-BLE, unsteady, not
fixed.

UR'-GEN-CY, earnestness, pres-
sure of difficulty.

VA'-RI-E-GAT-ED, stained with
different colours.

VE'-G-E-TA-BLE, plant.

VE-LO'-CI-TY, swiftness, quick
motion.

VER'-DURE, green colour.

VI-CIN'-I-TY, nearness, neigh-
bourhood.

VIG'-I-LANCE, watchfulness.

VI-VA'-CI-TY, liveliness.

VOL'-UN-TARY, willing, with,
out compulsion.

VO-BA'-CIOUS, greedy to eat,
ravenous.

MONTHS OF THE YEAR.

January, February March,
April, May, June, July, August,
September, October, November,
December.

Thirty days hath September,
April, June, and November,
February hath twenty eight alone,
And all the rest have thirty one.

NUMERAL LETTERS.

I, one; V, five; X, ten; L,
fifty; C, one hundred; D, five
hundred; M, one thousand.

FIGURES.

1, one; 2, two; 3, three;
4, four; 5, five; 6, six; 7, seven;
8, eight; 9, nine; 0, cipher.

MONEY TABLE.

4 Farthings = 1 Penny, d.
12 Pence = 1 Shilling, s.
20 Shillings = 1 Pound, £
21 Shillings = 1 Guinea.

AVOIRDUPOIS WEIGHT.

16 Drains, (dr.) = 1 Ounce, oz.
16 Ounces = 1 Pound, lb
14 Pounds = 1 Stone, st.
2 Stones or 28 } = 1 Quarter, qr.
pounds
4 Quarters, or } = 1 Hundred
112 pounds } Weight swt.
20 Hundred Wt. = Ton. T.

LONG MEASURE.

4 Inches = 1 Hand.
12 Inches = 1 Foot.
3 Feet = 1 Yard.
220 Yards = 1 Furlong.
8 Furlongs or } = 1 Mile.
1760 yards
3 Miles = 1 League.

MULTIPLICATION TABLE.

2 times 2 = 4	4 times 9 = 36
3 = 6	
4 = 8	5 times 5 = 25
5 = 10	6 = 30
6 = 12	7 = 35
7 = 14	8 = 40
8 = 16	9 = 45
9 = 18	
3 times 3 = 9	6 times 6 = 36
4 = 12	7 = 42
5 = 15	8 = 48
6 = 18	9 = 54
7 = 21	7 times 7 = 49
8 = 24	8 = 64
9 = 27	9 = 81
4 times 4 = 16	8 times 8 = 64
5 = 20	9 = 81
6 = 24	
7 = 28	9 times 9 = 81
8 = 32	

FINIS.

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